

Light Within:

A plain discovery of the  
Light in Man, proving it not to  
be the Christ of God;

ALSO,

That the same Jesus that dyed up-  
on the Cross did ascend, and is now  
bodily at the right hand of God,

And that the Scriptures of the Old and  
New Testament are the Word of God, di-  
dict from this Jesus.

Very seasonable for reducing some, and prevent-  
ing others from running into the Common Errors  
and Mistakes of these last and worst Times.

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By *John Newman*, a Servant of Christ.

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LONDON:

Printed for *Francis Smith*, at the *Elephant and  
Castle* without *Temple-Bar*. 1660.

Right

A plain discovery of the  
Light in Man, proving it not to  
be the work of God;

That the same Jesus that dyed upon  
the Cross did stand and is now  
bodily at the right hand of God.

And that the Scriptures of the Old and  
New Testament are the Word of God, and  
distinct from the Jews.

By John Heyrick, Minister of the Gospel  
in the Church of England.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, London.

1703.



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## LUKE 11:28.

*But he said, yea rather, Blessed are they  
that hear the word of God and keep it.*



Hese words are an answer to one  
that pronounced the wombe that  
bare our Lord and Saviour, and  
the Paps that gave him suck to  
be blessed, and upon the hear-  
ing of these words, he returned  
this answer, not denying what was spoken, but  
in his answer doth affirm, that those were rather  
blessed that heard the word of God and kept it,  
shewing that if she were blessed in bearing  
Christ, then those were more blessed, that heard  
Gods word and kept the same.

In the first place, we may consider the words  
themselves, what may be understood in this  
gracious sentence here passed upon such which  
hear the word of God, and keep it.

The word blessed implyeth an happy estate  
that Christians may be in in this life, being within

the compass of Gods blessed promises, and also, that glorious triumphant estate they shall be brought into in the world to come, and so much is implied in Gods promises to *Abraham*, *Gen. 22. 17, 18.* where the Lord saith, *In blessing I will bless thee, and in thy seed shall all Nations of the earth be blessed.* And when the Apostle is speaking to the *Galatians*, he saith, the promise was not to seeds, but to thy seed which is Christ, *Gal. 3. 16.* and this blessing is twofold; not onely the blessing of Gods rich grace through faith in Christ, in the pardon of sin, but also the blessing of eternal life, which is by faith in Christ, and this twofold blessing, the Apostle confirmeth to the Church of the *Ephesians*, chap. 1. 3. where the Apostle blesteth the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; he doth not say only he hath blessed us, but he saith, God hath blessed us with all spiritual blessings: and so I understand our Saviours words, by his gracious sentence, in blessing those that hear his word and keep it; for we have not only a promise of this life, as saith the Apostle, but of that which is to come.

In the second place, we may take notice to whom this choice blessing doth belong: and the persons are here marked out, such which hear  
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Gods word and keep it : For though the common mercies belong to all, yet his choice and singular blessings, only belong to those which hear his word and do it.

And in the third place, we may consider what is intended by hearing Gods word ; and that is, not only hearing the word of God, and not obeying what is heard ; for not the hearers of the word are justified, but the doers of the same shall be blessed in the work, *Jam. 1. 25.* And such a hearing is implied in the word *οἰκουμένης*, not only to hear, but to obey what we hear ; this truth the Lord Christ confirmeth, *Luke 6. 49.* Where he saith, he that heareth my words and doth them not, is like a man who without a foundation built an house, that when the winds blew, and the storms beat, the house fell, being not founded upon a rock ; that is, in hearing Gods word, and not doing the same.

The fourth thing to shew what is intended by the word of God in this place, which Christians are to hear and keep : whether it be Jesus Christ which in Scripture is styled the word of God, a name that is given unto him,

Or whether the words that God hath spoken by his holy Prophets, and blessed Son, and Apostles in the two Testaments of his Will, in which words are contained Christian obedience in order to mans salvation, be not the word of God.

And the word of God in this place intended, which Christians are to hear and keep. And for the clearing up of this truth.

The first thing that I shall undertake to prove is this, that the Scriptures of the two Testaments, in which is contained the Will of God in order to mans saluation, is properly and principally called the word of God, and that distinct from Christ.

The first Scripture is, *Psal. 18. 28, 30.* where the Prophet saith, *Thou wilt light my candle, the Lord will enlighten my darkness:* But by what means shall he be enlightened, he answereth in Verse 30. *As for God his way is perfect, mark that, Gods way is perfect, in which way David walked:* and by the same he should be enlightened; and this enlightning way and word, is in the same Verse called the word of the Lord, where he saith, *the way of the Lord is perfect, and the word of the Lord is tryed:* and that which he before called the way of God, he in this same ver; calleth the word of the Lord, by which way or word, he was enlightened into the Will of God.

So that it doth appear that the Scripture or perfect way of God, in which the Prophet walked, and by which he should be enlightened, is hear called the word of the Lords: But if any should be so nice as to object, because it is not here

here called the word of God, according to what I did assert, the Prophet himself will answer the objection for me, in Verse 31. for saith he, *Who is God but the Lord, and who is a rock save our God;* and therefore if the Scripture, or the way of God, in which is contained the will of God, be called the word of the Lord, it is the same as if it were called the word of God. But to stop the mouth of all gain-sayers, I shall in the prosecuting of this truth, prove plentifully the term it self.

The next place for poof hereof is in Ps. 119. 100. 105. where the Prophet saith, *Gods word is a Lanthorn to his feet, and a light unto his path,* now what this word is, he sheweth at large in 97. 98. & 101. Verses, where the Prophet plainly sheweth, that it was the holy Law of God which was his meditation day and night, and further he saith; *Thou through thy Commandments hast made me wiser than mine enemies,* and in the 101. Verse, to shew what this way of God was, he saith, *I have refrained my feet from every false way, that I might keep thy word,* and in the 106. Verse, he saith, *I have sworn that I will perform it, that so I may keep thy righteous judgements:* From whence we may plainly see, that Gods word which was a Lanthorn to his feet, and a light to his path, which word he had sworn to keep, that it was the

commands, or word of God, in which was contained the will of God, in order to *Dauids* salvation; and it is plain, the word hear is not meant of *Christ*, because the Prophet calleth it the word of God, and saith, he had sworn to keep it, and it cannot in reason be ever understood, that *David* or any other man, did ever keep *Christ*; for indeed all his Saints are kept by him, *For we are all kept by the power of Christ, through faith unto salvation*: But more of this in its place.

Next thing that I shall instance for proof hereof is, in *Isa.* 28. 9, 10, 11, 12, 13. Verses, where the Prophet sheweth at large, what the word of God is, and in the 9. Verse, he saith, *Whom shall I teach knowledge, and whom shall I make to understand Doctrine*, and in the 10. Verse, he saith, *Precept must be upon precept, line upon line*, and in the 13. Verse, he sheweth what this Doctrine is, and what is intended by precept upon precept, and line upon line; for saith he, *The word of the Lord was to his people, precept upon precept, and line upon line*, so that it is clear, the word of God is that Doctrine, Teaching, and Precepts, that was given at large to Gods people, wherein was contained the will of God, in order to their salvation: and this is evident from many places in the Prophets, that when the word of God was sent unto them,

them, that they declared this word at large by Doctrine and Teaching, and sometimes in Threatnings, Dehortations, Exhortations, and sometimes in Promises, according as the state of the people was, and yet this was nothing else but the word of God; so that it is plain, that the Scriptures in which is contained the will of God, in order to mans salvation through faith, is properly and principally called the word of God.

Another proof to confirm this truth, is *Mark 7. 13.* Where the Lord Jesus Christ doth affirm the commands of God, in the first Testament or Scriptures of the Prophets to be the word of God, and for the better clearing up this truth, let us consult with the 6, 7, 8, 9, verses, in the sixth verse the Lord is reprovng the *Pharisees*, a people that made void the Commandments of God, as many in this day labour to do, and doth confirm the words of the Prophet, that was spoken against them, and also reproveth them for making the Commandments of God of none effect by their Traditions: he also cometh in the 13 verse, to charge them with this sin likewise, *That they had made the word of God of none effect*, observe, that they had made the word of God of none effect; and also consider that which CHRIST calleth the commands of God in the 8, 9. verses, the same in the 13th.



verse, he calleth the Word of God, by which it is evident, that the Scriptures or commands of God, in which is contained the will of God in order to mans Salvation, is properly and principally called the word of God.

And having now thus proved the Scriptures or command of God in the first Testament, to be properly and principally called the Word of God, I shall in pursuance of this truth, labour to prove that the Scriptures, teachings or Doctrines of the new Testament, in which is contained the will of God, in order to mans Salvation, is also called the Word of God, and that distinct from CHRIST.

The first Scripture for proof hereof, is *Acts* 4. Where *Peter* and *John*, in 25, 26, 27. verses, are teaching and preaching Jesus Christ out of the Psalms, to the Rulers and Persecutors of Christ and his truth, and in the 29 verse they prayed unto the Lord, that they might speak this word with boldness; and in the 31 verse, that Preaching and teaching of Jesus CHRIST according to the Scriptures, The Apostles in this verse, calls it the Word of God; So that its plain from the scope of this place, that the Preaching and teaching of Jesus Christ, according to the Scriptures of the new Testament, in which is contained the will of God, is properly and principally called the Word of God.

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The next place that I shall give, is *Acts 5. 42.* Where it is said the Apostles did daily, in the Temple, and in every house, teach and Preach Jesus CHRIST; and this teaching and Preaching of Jesus Christ, is in the sixth chapter, ver. 4. called the Ministry of the Word, and in the same chapter ver. 7. the Apostles themselves call it the Word of God. Now whereas it is said in chap. 5. ver. 42. that they Preached Christ, none can be so ignorant as to think that they Preached Christ in person, but in Doctrine, and whereas it is said in chap. 6. ver. 4. that they would give themselves to the ministry of the Word, that should be understood, that they ministred Christ, which in the Scripture is stiled the Word: But when it is said, they Preached and taught Jesus Christ, and ministred the Word, it can be no wayes understood, but the teaching and preaching of Jesus Christ, which is here called the word of God; which the 7 ver. saith, *That the Word of God increased, and the number of Disciples multiplied,* all which sheweth plainly, that the Preaching and teaching of Jesus Christ in the New Testamept, in which is contained the will of God in order to mans Salvation, is properly and principally called the word of God:

And further, in *Acts 19. 20.* there the Preaching and teaching of Jesus Christ, is called the word

word of God, but for the further clearing up the truth hereof, let us consult with 8. 9. 10. verses, where it is said the Apostle spake boldly for the space of three Moneths, disputing and perswading the things concerning the Kingdom of God, and in the 10 ver. it is said, this continued by the space of two years, so that all that were in *Asia* heard the word of the Lord: **M A R K T H A T**, what the Apostle calleth the word of the Lord; But those teachings, disputings and perswadings, concerning the Kingdome of God, or the Gospel of Christ in order to their Salvation: And the Apostle in the 20 verse, draweth up the same conclusion with me, and saith, *So mightily grew the Word of God*, so that those Months and years, of teaching and preaching, and disputings concerning the Kingdome of God; he in this verse calleth the Word of God. So that by this time, it is very clear to those who are willing to see, and not to shut their eyes upon the truth, that the Scriptures of the two Testaments, in which is contained the will of God in order to mans Salvation, is properly and principally called the Word of God.

I should have left prosecuting this subject any further, but this truth yet findeth more friends to plead its cause, and seeing they are willing to profer their testimony, I am not willing to be an hinderance unto truth, because I profess my self a friend

friend unto it; and shall countenance truth where ever I meet it, in any Sect or sort of people whatsoever. Therefore I will consider what the other witness saith, which is in 2 Cor. 4. 1, 2. in the first ver. the Apostle is magnifying the Ministry which he had received of the Lord, and in the 2 ver. he is pleading his innocency, and faithfulness in the Ministry he had received, and saith, he had not handled the word of God deceitfully

Now what word of God was this which he had not handled deceitfully, but the Ministry he had received, even the preaching and teaching the Gospel of Christ Jesus, as is plain 3, 4, 5, ver. for what he calleth the Ministry in the 1 verse, in the 2. the word of God and in the following he calleth it the Gospel, and the preaching of Christ according to the Gospel; so that it is clear by this witness also, that the preaching and teaching of Jesus Christ according to the Scriptures of the New Testament, in which is contained the will of God, in order to mans salvation, is properly and principally called the Word of God.

A second witness that appeareth to countenance this truth, is in Col. 1. 25. Where the Apostle calleth the preaching of the Gospel the word of God: But for the better understanding this witness, let us see verse 23. where the Apostle useth these words to the Church, *If ye continue in the faith grounded and settled, and not removed*

removed away from the hope of the Gospel which ye have heard, and which was preached to every creature under heaven, whereof he saith in the 25 verse, *I Paul am made a Minister*, but what to do, he answereth, *to fulfil the word of God*. Now what word of God was this that Paul did fulfil, but only his Ministry in preaching and teaching Jesus Christ, according to the Gospel which he here calleth the word of God.

So that there is no truth more plain than this, that the Scriptures of the New Testament, in which is contained the will of God in order to mans salvation, is properly and principally called the word of God.

I shall give but one Scripture more for the proof of this truth, and that is in *Tit. 2. 5.* where the Apostle calleth the Doctrine of Christ the word of God, and for the better understanding the truth hereof, let us see what the Apostle saith in the first verse, where the Apostle giveth *Titus* a charge to preach sound Doctrine, and layeth down the particulars thereof, what he should preach, and the persons distinctly to whom he should preach, and giveth them instructions in the 5th. verse, that they should walk to the Doctrine, or teaching answerably; and the reason he gave was this, *lest the word of God should be blasphemed*; so that the Doctrine he gave in charge to *Titus*, with all the particulars of the

Doctrine, the same in the 5th. verse; he calleth the word of God.

So that there is nothing more evident than this glorious and saving truth, that the Scriptures or the two Testaments, in which is contained the will of God in order to mans salvation, is properly and principally called the word of God.

And so much I understand by the words of Jesus CHRIST, in *Luke 11. 28.* but he saith, *yea rather blessed are they that hear the word of God and keep it.*

The next thing I shall insist upon, are the Reasons for the confirmation of this point, or gracious truth that I have asserted, that the Scripture of the two Testaments, in which is contained the will of God, in order to *mans Salvation*, properly and principally is called the word of God. And I shall labour to shew that all those places that I have brought, to prove the Scriptures to be the word of God, will stand firm; and that no weapon formed against this truth shall prosper, and the reason why I have set about such a work as this, is, because there are a people labour to blind this truth, by affirming that CHRIST is the word of God, and not the Scriptures; for they say the Scriptures are the sayings of God, or the words of God: But when the Scriptures speak of the *word of God*, there it is meant of Christ only, and not the Scri-

Scriptures ; which I do affirm to be the word of God, and the will of God, in order to mans salvation, through faith that is in Christ Jesus. But I shall freely grant, that CHRIST is called by this name, the word of God; and that the Scriptures are also properly called the word of God distinct from Christ; and I shall prove by many reasons from those Scriptures before recited, and also from others that will countenance this glorious truth, and satisfie those who are willing to see, and not shut their eyes.

The first reason that I shall give why Christ cannot be understood to be the word of God in those fore-mentioned places, that I have brought to prove the Scriptures to be the word of God, and that is, because Christians are said to keep the word of God, as *Psal. 119. 101.* the Prophet said, *I have refrained my feet from every false way, that so I may keep thy word :* now it cannot be here understood by David that he would keep Christ, but only the words or command of God; for he saith in the 106 verse, *I have sworn, and will perform it,* and it cannot be thought in reason that David did here vow to keep Christ, but it shewed Davids resolution, to keep the word or commands of God, which is here called the word of God, and also in *Luke 11. 28.* Our Lord and Master he saith in answer to the Woman that blessed the womb that

bare



bare him, and the Paps that gave him suck, he saith, *but rather blessed are they that bear the word of God and keep it*; and from hence none that will make use of reason, can believe that Christ did here intend that Christians should keep himself, but the word of God which he did daily preach and teach unto them: and this he here calleth the word of God, and how inconsistent is such a construction to Scripture and reason, for Christians to keep Christ; for indeed every Christian is kept by God and Christ, as we have it in *1 Pet. 1. 5.* where the Apostle saith, *You are all kept by the power of God through faith unto Salvation*, and this truth is also confirmed by Christ Jesus in his prayer unto his Father, saying, whilst I was with them in the world, I have kept them through thy name; so that it is plain that Christ keepeth his Saints, and not they him, and it's as plain, that in the fore-mentioned place cited, that the Scripture is properly and principally called the word of God, and not Christ.

The second reason why Christ cannot be called the word of God in those Scriptures before cited, and that is because the word of God may be made of none effect, as we have it in *Mark 7. 13.* Where Christ is reproving the *Pharisees*, that they had made the word of God of none effect by their Traditions: now if Christ  
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were here intended to be the word of God, how then could Jesus Christ who was perfect God, and perfect man, in the fulness of the Godhead, be made of none effect in any case, by their Traditions: but it is evident they had made the word of God in his commands, in which was contained the will of God, in order to mans salvation, of none effect by their Traditions, for saith Christ in verse the 8. *Ye have laid aside the Commandments of God, that ye may keep the traditions of men*, and by this means they made the word of God of none effect, but it was impossible they should make Christ of none effect, but they might make the word and Doctrine of Christ of none effect, as such a people do, which deny the Scriptures to be the word of God, and make them insufficient in order to mans salvation.

But what is more clear, than that which I did affirm before from this place, that the Scripture of the New Testament, in which is contained the will of God in order to mans salvation, is properly and principally called the word of God distinct from Christ.

The third reason, why Christ cannot be taken for the word of God in the sense before mentioned, and that because the Devil may take away the word of God from men, as in *Mark the 4<sup>th</sup>.* and *14* verse, where Christ is expound-

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ing the Parable of the sower, that sowed the the word of God, and saith, *These are they by the way side, where the word was sown; and as soon as they had heard, the Devil cometh immediately, and taketh away the word which was sown in their hearts:* Now what word was this, that the Devil taketh out of mens hearts? Surely, none will be so ignorant as to think it were Christ, unless they can judge that Christ is Satans Captive, to be taken at his will, which thing were blasphemy to say or think: But this word which the Devil taketh out of mens hearts is the word of God, which is sown in the hearts of men, by the preaching of the Gospel, which is the Scripture of the New Testament, in which is contained the will of God, in order to mans salvation, that is properly and principally called the word of God, and not Jesus Christ.

The fourth reason why Christ cannot be understood to be the word of God, in the sense whereof I have been treating, in order to the Scriptures being the word of God distinct from Christ, and that because the Scripture saith, the word of God grew and multiplied, as we have it in *Acts 12. 24.* where the Apostle sheweth what great opposition the truth met withall, and yet notwithstanding, saith the Apostle, *The word of God grew and multiplied,* mark that, *the word of God grew and multiplied,* and in *Acts 19. 20.* But

see the verses before, 8, 9, 10. What opposition the preaching and teaching of Jesus CHRIST met withall here, and yet saith the same Apostle ver. 20. *So mightily grew the word of God and prevailed*: Now what word of God was this, that so mightily grew and multiplied? sure none in reason can imagine, that the word of God that so grew and multiplied, can be understood of Christ; for if so, then there must of necessity be a multiplication of Christ, how ever there must be more than one, because the Apostle saith, *the word of God grew and multiplied*, but I do not know of any more than one, even the man Christ Jesus, that was born of *Mary*, and dyed upon the Crois for the sins of mankind; so that it is cleat from this fourth reason, that Jesus Christ cannot be here understood to be the word of God.

But the Scriptures of the New Testament, in which is contained the will of God in order to mans salvation, are properly & principally in this place called the word of God: But though the Scripture doth declare but one CHRIST, yet there are a people that have need to have more Christs than one, otherwise I know not how they will have a Christ in every man, especially those who cry up a light in every man; and this they do affirm is Christ; that there may be many false Christs, I cannot deny, Such which I fear the

the true CHRIST will never own that labour to make the Scripture, or the word of God therein contained in order to mans salvation of none effect.

The fifth reason why Christ cannot be understood to be the word of God, according to what I have affirmed, and that because the Scriptures or the teachings therein contained, which are properly and principally called the word of God, may be corrupted by man, as we have it in the 2 *Cor.* 2. 17. where the Apostle is clearing his innocency and sincerity, in making manifest the knowledge of Christ, and also doth assure the Church, that he was not like those that did corrupt the word of God: Now if CHRIST was here intended to be the word of God, then I would know how these false Teachers did corrupt Christ, in whom there was no corruption, nor guile found in his mouth, 1 *Peter* 2. 22. But these false teachers corrupted the Scriptures in their preaching and teaching, which is here properly and principally called the word of God, and that by their blasphemies they father'd upon the Scriptures or word of God, as a people in these days do, that deny the Scriptures to be a perfect rule; and also denying the Manhood of Christ, according to the Scriptures, to be at the right hand of God, to make intercession for us according to the will of God; and also by deny-

nying any Christ, but what is in every man: which Christ they do affirm to be the word of God, and so make the Scriptures of the New Testament of none effect, which is the will of God in order to mans salvation.

And whereas the Apostle saith, he was not like those which did corrupt the word: he did not buy and sell the word of God, or that he was not like an huxter that carryed about Gods word for gain, and so much is implied in the word κατηλέυοντες, but how is Christ bought and sold, and carryed about for gain? therefore Christ cannot be understood in this place to be the word of God. But the Scripture in which is contained the will of God, in order to mans salvation, this might and is, bought and sold, and carryed about for gain; and this word may and is corrupted by man, and made of none effect by mens Traditions, and this word of God the Devil may take away, by his subtil wiles out of the hearts of men, also this word Christians may through Gods assistance keep in their hearts, as David saith, *I have hid thy word in my heart, that I may not sin against thee*, and it is the word of God, which by the Gospel is preached, that did so mightily grow, both in the begetting of faith, and also in the effects of faith, wrought in the hearts of those that had believed, but in all those places before mentioned,



ned, Christ cannot be understood to be the word of God.

The sixth reason why Christ cannot be the word of God, according to what I have affirmed, and that because Christians may, and ought to receive this word into their hearts, and the same word through grace to bring forth fruit accordingly, as *Mat. 13. 23.* and this word so received, cannot be understood of Christ, which they received into their hearts: For it was indeed Christ that spake these words that they received into their hearts, being the word or Doctrine that proceeded out of his mouth, and this word of Christ is to dwell in the hearts of the Saints richly, as we have it in *Col. 3. 16.* where the Apostle saith, *Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another:* now he doth not say, let Christ dwell in you, but let the word of Christ dwell in you, so that it is clear that Christ as Christ, is not received into the hearts of men, neither doth Christ in person dwell in the hearts of men, but the word of God and Christ, this is that which dwelleth in men and not Christ.

*Obj.* But me thinks I hear an objection, that the Scriptures saith plainly that CHRIST dwelleth in Saints, but that in its place I shall answer,



But these six reasons may serve to confirm what I have asserted, that the Scriptures of the two Testaments in which is contained the will of God, in order to mans salvation, is properly and principally called the word of God.

First, because Christians are in their hearts, to keep the word of God.

Secondly, because the word of God may be made of none effect.

Thirdly, because the Devil hath power by Gods permission, to take this word out of mens hearts.

Fourthly, Because the word of God is said to grow and multiply.

Fifthly, Because it is in the power of man to corrupt this word of God.

Sixthly, Because the word of God is to be received into mens hearts, and there to dwell richly. So that from all these reasons, and many more I could give, Christ cannot in any of those places be understood to be the word of God, but only the Scriptures in which is contained the will of God in order to mans salvation, properly and principally called the word of God, and that distinct from Christ.

And having thus proved the Scriptures to be the word of God distinct from Christ, I shall therefore shew briefly, that the Scriptures I have so proved to be the word of God, that they are

a perfect rule for all men to walk by, and no other; and this is clear from *Mat. 28. ver. 20.* where Christ gives his Disciples a commission to preach the Gospel, or New Testament way to all Nations, and saith, teaching them to observe all things whatsoever I command you, *And lo I am always with you unto the end of the world.* And so likewise in *Mark 16. 15, 16.* where Christ confirmeth the same commission, to preach the Gospel or New Testament way to every creature: Now this was not only to be preached, for men to hear the sound thereof, but also to believe, and obey the same, and this truth is confirmed in *Acts 3. 22.* Where it is said, *A Prophet shall the Lord your God raise up unto you of your Brethren* (saith Moses) *like unto me, him shall you hear in all things whatsoever he shall say unto you.* Observe that, *him shall you hear in all things;* from whence we may learn that Christ gives no license to his people, to pick and cull his ways, but to hear him and obey him in all things whatsoever he shall say unto them, and that the Scripture is in force as a perfect Rule, see *Rom. 16. 25, 26.* where the Apostle doth affirm the Authority thereof, and saith, *The mystery that was kept secret since the world began, is now made manifest by the Scriptures of the Prophets, according to the Commandment of the everlasting God, and made*

*known unto all Nations for the obedience of faith.* Mark that also, not for the begetting of faith, but for a dutiful obedience to the same.

And this is that Rule Christ directeth unto, in *John 5. 39, 40.* where Christ saith, *Search the Scriptures, for in them ye think to have eternal life,* and to take away all objections, as if it were only their thoughts, and not really so, he addeth these words, *and they are they which testifie of me;* and by way of reproof, because they did not so do, he again saith, *Ye will not come to me that you may have life,* by which he plainly sheweth, that there was life therein, by dutiful obedience by faith in him: So that here the great Prophet and teacher of his people, sendeth us to the Scriptures, as a rule through faith to come to life: and this truth is confirmed in *Pauls 2 Epistle to Timothy, Chap. 3. 25, 26, 27.* verses where the Apostle sheweth the Scriptures are able to make us wise to salvation, through faith that is in Christ Jesus.

From which truth, I observe thus much, that if the Scriptures are able to make us wise to salvation, through faith that is in Christ Jesus: then the Scriptures are a perfect rule for all men to walk by, and none other.

But the Scriptures are able to make us wise

to salvation, through faith that is in Christ Jesus.

Therefore the Scriptures are a perfect rule for all men to walk by, and none other.

And further, he saith, all Scripture is given by inspiration, Mark that, all Scripture is given by inspiration, if all Scripture, then the Scripture of the Prophets as well as of the Apostles, was given by inspiration, and he saith, they are profitable for Doctrine, in Correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to all good works.

From whence I also observe, that if the Scripture be given by inspiration, and is profitable for Doctrine, Correction, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished to all good works.

Then the Scriptures are an absolute and a perfect rule for all men to walk by, and none other.

But the Scripture is given by inspiration, and is profitable for Doctrine, Correction, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished to all good works.

Therefore the Scripture is an absolute and perfect rule for all men to walk by, and none other.

And

And for further confirmation of this truth, I shall add some few reasons more, to prove that the New Testament way is a perfect rule for all men to walk by, and none other.

The first reason which I shall give why the Scriptures, in which is contained the will of God in order to mans salvation, are a perfect rule for all men to walk by, and none other: And that because when God doth intend to establish any publick and visible way, as a general rule for his people to walk by, then he doth prophesie of the same, or foretell before hand, as for instance before he gave the Law, he foretold the same, and saith, *I will bring them out of Egypt, and they shall serve me in this place*: that was, where he gave them his Law, so likewise he being intended to establish a second Covenant of his will, he foretold and prophesied thereof, as in *Jer. 31*. But now if there be no third Covenant foretold, as most true is none, then the second is still in force for all men to walk by, and none other.

The second reason is this, that when God doth establish any publick or visible way, as a general rule for his people to walk by: then he doth confirm the same in way of Miracles; for so he did the Law, as with lightning and thundering, and the sound of a Trumpet, and the voice of God which made the people quake for fear, and also he confirmed the second by a way of  
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Miracles, as we have it *Hebrews* the second, ver. the 4. where the Author shews, that the New Testament way was so confirmed, *God bearing his witness with signs and wonders, and divers miracles, and gifts of the Holy Ghost:* and now if there be a third way, as a Testament of Gods will in order to mans salvation, then where are Miracles to confirm the same?

The third reason why Scriptures are a perfect rule in order to mans salvation, for all men to walk by and none other, is because, that when God doth establish a visible and publick way, as a general rule for his people to walk by; then he doth ratifie and confirm the same by blood, for so he did the Law, it being the Testament of his will, for almost all things in the Law were confirmed by blood, *Heb. 9. 19, 20, 21. 22.* and so likewise the second Covenant was confirm'd by blood, *Even by the blood of that spotless Lamb, the Lord Jesus, who ratified the New Testament of his Fathers will by his own blood:* Now if there be the blood of none to confirm a third way, as a Testament of Gods will in order to mans salvation, as sure there is none, then the Scriptures in which is contained the will of God in order to mans salvation, are a perfect rule for all men to walk by, and none other.

The fourth reason is, because that when God doth establish a Testament of his will as a gene-



ral rule for his people to walk by, then there is the death of some testator to confirm his will, as it was in the first Testament, there was the death of those creatures, whose blood did confirm his will. So likewise the second Covenant of Gods will in order to mans salvation, was confirmed by the death of his only begotten Son: Now if there be a third way as a general rule for his people to walk by, then where is the death of any testator to confirm the same? if not, as most true there is none, then the Scriptures of the New Testament so confirmed in order to mans salvation, are a perfect rule for all men to walk by, and none other.

The fifth reason is, that when God maketh a Covenant with his people, as a Testament of his will in order to their salvation, then he doth also establish his promises to his people in his Covenant, as an encouragement to his people to walk therein; for so he did in his first Testament, as in *Rom. 9. 4.* So likewise in the second Testament of his will in order to mans salvation: there are many great and precious promises, and all those promises of God are in Christ, the testator of the Covenant, yea, and *Amen.* But if there be a third way or Testament of Gods will in order to mans salvation, then where are the promises annexed to it, that are distinct from the Gospel or New Testament



promises? I know of none, unless there be any made by a feigned Christ or light within.

The sixth reason, and that because that when God doth establish a publick or general rule for his people to walk by, then there is some one or more to make intercession for his people in the case of sin, to appease Gods anger towards his people, as for instance, *Moses stood in the Gap to intercede for his people*, and afterwards, the High Priest who was ordained for that work, to appear before God as the Representative of his people to make intercession for them, and that not without blood: so likewise in the second Covenant of his will, in order to mans salvation, there is the man **CHRIST** Jesus, at the right hand of God, who ever liveth to make intercession for us, but not without his own blood, which speaketh better things for us, than the blood of *Abel*: But now if there be a third way in order to mans salvation; then where is the intercessor between God and man, to satisfy the Father by his own blood, or blood of others, in order to the sin therein committed? if there be none, as most true there is not, then the Scriptures of the New Testament, in which is contained the will of God, and so confirmed in order to mans salvation, are a perfect rule for all men to walk by, and none other.

The seventh reason, and that because in the  
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first Testament of Gods will as aforesaid ; there God did promise to be the God of his people, and to accomplish his promises made in his Covenant : so likewise in his second Covenant , in order to mans saluation, he hath promised himself to be the God of his people, as 2 Cor. 6. 16. 17. 18. and to perform all his promises made to his people, which in his Son are *Yea*, and *Amen*. But now if there be a third Covenant of his will distinct from the second, then where is there any God to be a God to such a people walking therein, that will faithfully perform his promises to them ; if not, as most true there is none, then the Scriptures of the Testament, in which there is a God to perform all his promises to his people, are a perfect rule for all men to walk by, and none other.

The eighth reason why it is so as I have affirmed, and that because when God doth establish a publick way, or general rule for his people to walk by, then there is Judgment and Condemnation threatned to those which disobeyed his will according to the nature of the Covenant, for so it was in the first Testament, so likewise in the second Covenant of his will in order to mans saluation, there is threatning and condemnation laid before those which disobeyed the same, as 1 Thes. 1. 8, 9. *That God will come in flaming fire to render vengeance to all those that know not God,*

God, nor obey the Gospel of his Son according to the Scriptures in his New Testament way : Now if there be a third way in order to mans salvation, distinct from the Scriptures of the New Testament, then where are the threatening, and by whom, that God will come in flaming fire to render vengeance to any that disobey the same? unless there be any by a feigned Christ or light in man.

The ninth reason, why the Scriptures in which is contained the will of God in order to mans salvation, are a perfect rule for all men to walk by, and none other : and that because when God maketh a Covenant of his will in order to mans salvation, then God maketh promises of salvation to his people, according to the nature of his Covenant, and was faithful in the first Testament to perform the same according as his people walked therein ; so likewise in the second Covenant of his will, he hath promised salvation and eternal life to those that obey the same ; and this salvation is in his Son, neither is there salvation in any other, for there is no other name given under heaven, whereby we shall be saved, but only by the name of Jesus, not by the name of any feigned Christ set up in man, distinct from the true Christ which suffered upon the Cross. : But now if there be a third way distinct from the Gospel or New Testament way, then  
 where

where is any salvation promised, and by whom? save that which is promised in the Scriptures of New Testament of Gods will, in order to mans salvation? if there be none, as no word of God will prove it, then the Scriptures of the New Testament, in which is contained the will of God in order to mans salvation, are a perfect rule for all men to walk by, and none other.

And thus I have plainly shewed by these nine reasons, that the Scriptures in which is contained the will of God, &c. and that because a third way distinct from a New Testament way, wanteth all those testimonies, as I have here laid down to confirm the truth thereof; for as God never left himself without a witness, that he was God, by giving Rain and fruitful seasons, thereby to fill his peoples hearts with food and gladness, to shew the power of his God-head, so likewise he never gave a publick way for his people to walk by as a general rule, but he did witness the same by such infallible testimonies; that no way of mens inventions can parallel the same; that so his own way might be to every false way, as *Aarons Rod* was to the inchanters Rods in *Egypt*, *Exod. 7. 12.* So that if there be any other way distinct from the New Testament way, it must appear to be a false way, because, to wit, there is no word of promise, nor yet ever foretold by any word of God.

And

And Secondly, Because it hath no Miracle from God to confirm the same.

Thirdly, Because there is no blood to ratifie the same.

Fourthly, Because it is not witnessed by the death of any testator.

Fifthly, Because to such a way there is no intercessor.

And Sixthly, Because to such a way there is no promises.

And Seventhly, Because there is not to any way distinct from a New Testament, any that hath a God faithfully performing his Covenant and promises.

Eighthly, There is no condemnation, to those that disobey the same.

And Ninthly, There is no salvation promised by God in Christ, to those that walk therein.

And therefore if this be a truth as I have here laid down, as most true it is, and no word of God will open his mouth against it, then what I have asserted will stand firm, that the Scriptures of the New Testament, in which is contained the will of God in order to mans salvation, is a perfect rule for all men to walk by, and none other.

And Lastly, For the further confirmation of this truth, I shall adde some Grounds and Reasons

sons more grounded upon the word of God, that there can be no other way for the sons of men to walk by unto the end of the world, than the New Testament way.

The first Reason is grounded from *Gal. 1. 8, 9.* where the Apostle doth affirm, That if either himself, or any other man, or yet an Angel from heaven should preach any other Gospel or New Testament way, than what *Paul* had preached, and the Church of God had received, he should be accursed or excommunicated. From whence I observe,

That if neither *Paul*, nor any other man, or yet an Angel from heaven, was, or is not to preach any other Gospel or New Testament way, than what *Paul* had preached, and the Church of God had received, but was to be accursed.

Then there can be no other way, than the Gospel or New Testament way, for the sons of men to walk by unto the end of the world.

But neither *Paul*, nor any other man, nor yet an Angel from heaven, was, or is not to preach any other Gospel or New Testament way, than what *Paul* had preached, and the Church of God had received, but was to be accursed.

Therefore there can be no other way, than the Gospel or New Testament way, for the sons of



of men to walk by unto the end of the world.

Now it is plain what I have affirmed; for if there be any other way, then it must be preached either by Angels or men: But neither Angels or men can preach any other way, but they shall stand accursed by that Gospel *Paul* preached, and the Church of God received.

And therefore there can be no other preached to the sons of men, unto the end of the world.

The second ground or reason is, from *Mat. 24. 14. Rev. 14. 6.* where it is said *John* saw another mighty Angel flying through the midst of heaven, having the everlasting Gospel to preach to all them that dwell on the earth, and to every Nation, Tongue, and People. From whence I observe,

That if the Gospel that is here to be preached, being the same with that Gospel that *Paul* preached, and the Church of God received, be to be preached to all Nations, Kindreds, People and Tongues, and then shall come the end.

Then there can be no other way, than the Gospel or New Testament way for the sons of men to walk by unto the end of the world.

But the everlasting Gospel that is here to be preached, being the same Gospel that *Paul* preached, and the Church of God received, is to be preached to all Nations, Kindreds, People,



and Tongues, and then shall come the end.

Therefore there can be no other way, but the Gospel or New Covenant way for the sons of men to walk by unto the end of the world.

Now there are two things that this Text do not clear, and that is, that this everlasting Gospel which is here to be preached, is the Gospel that *Paul* preached, and the Church of God received; but the truth thereof is undeniable, for if it were not the same Gospel, then this Angel will be accursed by the Gospel *Paul* preached, and the Church of God received, as I have shewed in my first Reason.

And for the second thing, that is, when this everlasting Gospel is so preached, as I have laid it down, that then shall come the end, and this confirmed in that of *Mat. 24. 14.* before cited, where Christ is giving many signs of the last day, and amongst the rest, he saith, that first this Gospel must be preached for a witness to all Nations, and then shall come the end; so that this Ground or Reason laid down standeth firm, that there can be no other way, than the Gospel or New Testament way for the sons of men to walk by unto the end of the world.

The third Ground or Reason for proof heretofore, and that I shall raise from Christs own words to the Church, in *Rev. 2.* part of 24 and 25 verses, where Christ saith, *I will put none other*  
burden

*burden upon you, than that which you have already:* Now what this burden is, that was put upon the Church which she already had, and it is easie to be understood, if we advise with *Mat. 11. 29, 30. verses,* and *Acts 15.* Places of the same import, where those burdens can be no other ways understood: But the commands of God and Christ, which was here put upon the Church; and besides, as he would put no other burden upon them, so he gives them a command to hold fast the same till he come again, and withall, he makes them a gracious promise in holding fast his commands or burdens that he had put upon them, and saith, *He that overcometh, and keepeth my works unto the end, to him will I give power over the Nations, to rule them with a rod of iron:* From whence I observe,

That if Christ Jesus have given in charge to his Church, to observe his commands or burdens in the Gospel or New Testament way, untill he come again;

Then there can be no other way, than the Gospel or New Testament way, for the sons of men to walk by untill the end of the world.

But Jesus Christ hath given in charge to his Church to observe his commands or burdens in the Gospel or New Testament way, untill he come again.

Therefore there can be no other way, than the Gospel or New Testament way, for the sons of men to walk by untill the end of the world.

Now in defence of this ground against an objection, that the keeping of these works, to the end, or till Christ come, can be no longer than Christ comes in spirit, and then those works should end.

In Answer to this Objection, first that this coming cannot be understood of Christ coming in spirit, because at this coming he shall rule the Nations with a rod of iron, and break them in pieces as the Potter breaks his Vessel: Now if this be meant of Christ coming in spirit, which hath already been, then I would know when it was, that his people so Reigned, as to rule the Nations with a rod of iron, seeing it hath been the portion of the Church to be ruled under the hands of ungodly men, almost ever since this promise was made: and besides, as for keeping his works unto the end, this cannot be understood to the end of those works, but to the end of the world, so long as Christian duties shall be of use: and the truth of this is plain, from *Mat. 28.* where Christ gives the commission for New Testament duties, and sheweth the duration of them, *ver. 20.* where he saith, *Teaching them to observe all things whatsoever I have commanded you, and lo I am with you to the end of the world.*

*end of the world*: But if it be objected, that the world here is meant of those that were at that time in being; that I shall deny, for the word is  $\tau\acute{\alpha}\ \alpha\iota\omega\upsilon\omicron\varsigma$ , which signifies unto the end of Ager, and not only to the world then in being; but if this should be granted, as in truth it can never be, that the Gospel or New Testament duties should cease before the end of the world, then the sons of men are at this day left without a Rule; for if this still be not a perfect rule for the sons of men to walk by, then there is none, unless it be a feigned Rule which God will never own.

A fourth ground why there can be no other way, for the sons of men unto the end of the world; the reason is this: that if in the first Testament, God in sundry times and divers manners spake unto the Fathers by the Prophets, all the counsel of his will in order to their salvation, and hath in the last Testament of his will spoken by his Son and his Servants, in order to mans salvation all the counsel of his will, he being the last Prophet that God will speak by to the sons of men, through whose words and merits they shall be saved, and through their unbelief to and in the same, they shall be damned.

Then there can be no other way, for the sons of men to walk by unto the end of the world.

But God did in his first Testament, at sundry times and divers manners, as *Heb. 1. 1.* speak all the counsel of his will in order to their salvation, and hath in the last Testament spoken all the counsel of his will by his Son and Servants, in order to mans salvation, he being the last Prophet that God will speak by to the sons of men, through whose words and merits they shall be saved: and for their unbelief to and in the same, they shall be damned.

Therefore there can be no other way for the sons of men to walk by unto the end of the world.

Now my first Ground or Reason, none will surely deny, that God spake all the counsel of his will by the Prophets to the Fathers in order to their salvation, and the second part, none in reason can deny: But lest there should, I shall prove the parts thereof distinctly, first that in these last days God hath spoken to us by his Son, *Heb. 1. 1.* and that he is the last Prophet God will speak by to the sons of men, and that is clear from *Mat. 21. 37.* last of all he sent his Son, and that he hath by himself, or through his Servants spoken all the counsel of his Fathers will in order to mans salvation, as *Acts 20. 27.* And that through his words and merits we shall be saved, *John 17. 20. John 3. 14, 15, 16.* And through unbelief in and to the same we shall

shall be damned, as *John* 3. 18, 19. So that my ground or reason standeth firm in every part thereof, that there can be no other way, than the Gospel or New Testament way for the sons of men to walk by unto the end of the world.

And for the better understanding of these four grounds, let us take a brief account of them once more, as thus, that if there can be no other way or Testament of Gods will preached, either by Angels or men, but they will be accursed by that Doctrine *Paul* preached, and the Church of God received; therefore there can no other way appear, but it will be condemned as I have already shewed, so that of necessity this must stand firm unto the end of the world.

And Secondly, That this everlasting Gospel that is to be preached to all Nations, it being the same *Paul* preached, and the Church received; and this Gospel when it hath been so preached, then shall come the end, then it is plain there can be no room for any other to the end of the world, than what is so confirmed as I have laid it down.

And Thirdly, Because Christ gave the Gospel or New Testament way in charge to his Church, or none other, and hath promised his Church that he would lay none other, but the same which he already had; and this she was to hold fast untill he came again, and that he is not  
so



so come again according to his promise, because his Church hath never so Reigned as to rule the Nations with a Rod of iron.

And Fourthly, Because the last will and Testament that God will make with mankind, he hath made by and in his Son, in the Gospel or New Testament way; neither is there any condemnation to any, since that was confirmed, but through disobedience to the same, all which being considered, there can be no place found for any other unto the end of the world.

Now I shall briefly lay down some sad consequences, that will follow by denying the Scriptures to be the word of God, and also by making them insufficient, as a Rule in order to mans salvation; And that first it taketh away the general ground of faith from all men, *For faith cometh by hearing, and hearing by the word of God*: and this is the ordinary way by which faith is begotten; that is to say, by the preaching of the word, together with the work of his blessed spirit in the same.

Secondly, If the Scriptures be denied to be the word of God, then it denyeth the ground of faith for the remission of sins; for what have we to assure our selves by, that there is a pardon of sin through faith in the death of Christ, but by the Scriptures or word of God: Now if the Scriptures be denied to be the word of God, what



what shall we then have to assure our selves that our sins are pardoned, but through faith, together with the work of Gods spirit in the word of God?

Thirdly, It maketh void the exercise of faith in the precious promises of God; for what hath faith to exercise it self in, but only the promises of God in the Scriptures: But if the Scriptures be denyed to be the word of God, then where shall faith be exercised? it must either be in the Scriptures which is the word of God, or otherwise upon fancy or imagination, and so no ground for salvation.

Fourthly, It denyeth the comforts of faith, for all the comforts that faith can bring to the soul, must be brought from the promises of God, according as they are laid down in the Scriptures: But if the Scriptures be denyed to be the word of God, and made insufficient in order to salvation, then it denyeth the grounds from whence faith bringeth comforts to the soul.

Fifthly, It destroyeth the support and supplies of grace to the soul in a time of affliction, when they are left as a Beacon upon an hill, without help or comfort in the world, and have nothing left to keep the soul alive withall: But what faith must only bring through help of Gods holy spirit, by its laborious and lively hand to the soul, and this must be drawne out of Gods  
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precious promises in the Scriptures or the word of God: Now to deny the Scriptures to be the word of God, is to deny the very Fountain and Well-spring of comforts to the soul in affliction, which is brought out of the promises in the Scriptures, to the Soul, by the spirit through faith.

Sixthly, It denyeth the knowledge of acceptance with God, for if the Scriptures be denied to be the word of God, then who knoweth what God will accept of as Righteousness and Holiness, and what will be accepted as a sweet sacrifice by Jesus Christ, being offered in our Christian duties to God by faith in him, and who knoweth what God counteth sin and wickedness, or whether any man be accepted of God by faith in Christ or not, or whether God approveth of prayer and supplication by his spirit or not, or whether any ought to put up any prayer or supplication to God, by faith in Christ or not, or whether any man so praying, shall receive an answer of prayer in mercy from God, but only by what the Scriptures, which is the word of God doth confirm unto us? But if this shall be denied to be the word of God, and made insufficient in order to salvation, then who knoweth whether any of those things, or which of them God will own in Christ?

Seventhly, If the Scriptures be denied to be the

the word of God, and thereby made insufficient, as a rule in order to mans salvation, then all men are left in the dark, and no man knoweth how, or by what means God doth intend to bring his people to enjoy eternal life; for no man is able to know that God will save any, but by his word which is contained in the Scriptures; for this is the word of salvation, or that which directeth to the means, by which we shall obtain life: But now if the Scriptures be denied to be the word of God, so as in the true sense and mind thereof, then are we left in the dark, to grope like the blinde at noon-day.

And Eighthly, Without this we know not that there is any God, or CHRIST, or Salvation by God in Christ, nor by what means it may be obtained, neither do we know what God counteth unclean, and what he esteemeth holy; and in short, without the Scripture, we know not any promise that doth belong to this life, or that which is to come, so that these sad and dreadful conclusions will follow this principle, in denying the Scriptures to be the word of God, and making them insufficient, as a rule in order to salvation.

And Lastly, It leaveth men to walk by fancy or imagination, leaving that holy rule wherein life and salvation is declared, and whereby in a dutiful obedience to and in the same, it may be obtained.

And

And having thus proved from plain Scripture Grounds and Reasons founded upon the word of God, that the Scriptures of the two Testaments, are properly and principally called the word of God; and that the same is a perfect rule for the sons of men to walk by, and none other, even until the end of the world. And now I shall insist upon some other particulars, as Christ being the word of God.

First, I shall confess that Christ is in the Scriptures called the word of God, and that distinct from the Scriptures in order to his person, though not in nature.

And Secondly, How CHRIST may be said to be in men.

And Thirdly, How he cannot be said to be in men.

And Fourthly, By way of denial, that the Eternal power and spirit that was in Christ, cannot properly be call'd Christ, which some men do affirm, and so deny the man Christ, that the Scriptures do affirm to be at the right hand of God, to make intercession for his Saints.

To the first, That Christ is called the word of God, and that distinct from the Scriptures, as we have it in *Rev. 19. 13.* the Holy Ghost saith, *He was clothed in a Vesture dipt in blood, and his name is called the word of God,* Mark from hence, he doth not say, he is the word of God,

but he saith, *His name is called the word of God*: Now Christ is not alwayes really that which in the Scriptures he is called, for he is called by several names comparatively, and not really so indeed, as I shall hereafter shew.

But I shall consider how he may be in this place called the word of God distinct from what I have affirmed, and that because he will be that dreadful executioner of Gods wrath and vengeance, by the word of Gods eternal power, that will be manifest to his implacable enemies, which will be done by the word of God, or sword of his spirit, which is his word, and therefore it is said in the 15 ver. in order to this dreadful work, *That out of his mouth goeth a sharp sword, that with it he shall smite the Nations*: And now what sword is this, but that dreadful and powerful word, by which he shall consume his enemies, and this is said in the 21 ver. to be done with the sword that proceedeth out of his mouth, which is nothing more or less than his powerful word; for I cannot believe that here will be any temporal weapon used in this great slaughter, but Jesus Christ shall do it by the powerful word of God: and in this sense I understand Christ to be called the word of God, because he shall by the powerful word of God slay all his enemies; and in this he may be truly called the word of God distinct from what I have

have affirmed: But if any shall object and say, how shall this be done by the word of God? I Answer, how was Heaven, and Earth, and World made by the word of God: & also by the same word are kept in store for the Judgement of the great day; and as the world was made by his word, so the ungodly in this place shall be destroyed by his word, and this word shall proceed out of Christs mouth; and for this cause he may be called the word of God, and that the wicked shall be destroyed by this word, it is said in *Isa. chap. 11. ver. 11. That he shall smite the earth with the rod of his mouth*, *Hos. 6. 5. it is called the words of his mouth*, and in the *2 Thes. 2. 8. there it is said, He shall consume the man of sin with the spirit of his mouth*, and in *Rev. 2. 12. there it is called the sharp sword with two edges*, and in the same Chapter before cited, it is called a sharp sword that proceedeth out of his mouth; and also, if the word of Gods grace in the convincing and converting of souls be quick and powerful, and sharper than a two edged sword, much more that dreadful and wrathful word that shall proceed out of Christs mouth for the destruction of the ungodly; and in this sence Christ may be called the word of God: And now I shall shew that Christ hath many names in Scripture, wherein he is not really so, though he be so called; and though  
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he be here called the word of God, yet he is not really so, but as he was the Fathers mouth to the sons of men, in delivering the will and mind of God, which is contained in the Scriptures in order to mans salvation; and as he will be the Fathers mouth to pronounce that dreadful sentence, and in this sence comparatively he may be called the word of God: and whereas some do affirm, Christ to be the word of God in opposition to the Scriptures, and that will acknowledge nothing else to be called the word of God but Christ, because he is so stiled: But such an assertion would make Christ a Monster, rather than a compleat God and man; for he hath in Scripture many names wherein he cannot be really the thing it self, but so comparatively, as he is in the case before called the word of God, for in the Scripture he is said to be an Ensign: Now how is he an Ensign, but as the Father hath set him up to Assemble the Nations to come to him by faith. He is also in the Scripture called an open fountain, but how is he so? only comparatively in order of his bloud, for remission of sins through faith: He is also in Scripture said to be a door, now he is not a door really so, but comparatively, as he by his Death, and Life, Ascension, and Intercession, that he maketh for us before God, to open a way for his Saints to come to life: He is also in Scripture called a



Vine. & yet he is not a Vine, but only as he is that Stock or Root, into whom his people are grafted by faith; and he is called a way, But how is he so, but in his Doctrines and Teachings as a way to bring us to life? and also he is styled a Lamb, but he is no otherways a Lamb, but as he was a spotless sacrifice offered up to God for us: also he is called the day Star, and the bright morning Star, and many other things is he called; but yet he is not really any of those things which he is styled, but only comparatively, as he is in the sence before called the word of God. And thus my assertion standeth firm, that the Scriptures are properly and principally called the word of God distinct from Christ.

*Obj.* But there is an objection brought against this truth, in *John* 1. 1. where the Evangelist saith, *In the beginning was the word, and the word was with God, and the word was God;* from whence they object and say, that Christ was the word of God from the beginning.

*Ans.* Which thing I cannot grant, for this place doth not prove Christ as Christ, to be the word of God from the beginning, but it proveth the word to be God from the beginning; for Christ was not Christ in the beginning, but the word was God in the beginning: But Christ was in time when the Godhead had taken flesh to it self, and not before; for he was not Christ till

till he had taken our Nature upon him, and became in the likeness of sinful man, being born of the Virgin *Mary*: and it cannot be in reason concluded; that Christ was the word before Christ was; for his Name *Jesus*, or *Jesus Christ*, are not names attributed to his Godhead, but to his Manhood; for his name *Jesus* signifies a Saviour, as we have it, *Mat. 1. 21.* where the Angel saith, *Thou shalt call his name Jesus*, and for this reason, *For he shall save his people from their sins, and as he is called Christ, he is the Anointed of the Father*: and so much is implied in his name Christ, from *Χρῖστος*, which signifies Anointed: Now it was not the Godhead of Christ that was anointed, but the Manhood; and this was not till he had a body of flesh, and then he was anointed Lord and Christ, as we have it in *Acts 2. 26.* where the Apostle saith, *God hath made the same Jesus whom ye have crucified, both Lord and Christ, or his anointed; and therefore he is said to be anointed with the oil of gladness above his fellows; as Heb. 1. 9.* Now it can never be understood that Christ as Christ should be the word of God, from or in the beginning, or yet called the word of God, for he was not Christ till he took to himself flesh in the womb of *Mary*. therefore Christ as Christ could not be the word of God from the beginning, and

all that this place proveth, is that the word was God in the beginning, and not that Christ was the word: Now it is true, that the Eternal power or Godhead, which in time was manifested in the flesh of Christ, was the word or God in the beginning, and not Christ: From whence I observe,

That if Christ as Christ was not from the beginning, then Christ was not the word from the beginning.

But Christ as Christ was not from the beginning, therefore Christ was not the word from the beginning.

*Obj.* But it is said in *ver. 14.* that this word that was in the beginning, was made flesh, and if so, then the word was Christ when it was made flesh.

*Answer,* But this will not reach the case, to destroy what I have before affirmed; for mark the words themselves, *the word saith it was made flesh*, and that sheweth it was not flesh before. But when was this word made flesh? not in the beginning, but as I have already shewed, it was in time, when the Godhead took flesh in the womb of *Mary*: but in honor to the Godhead, I shall a little consider these words, which are, the word was made flesh: now this word which is said to be made flesh, is the same word which is said to be God in the beginning.

beginning. Now none in reason can believe that the Godhead ever became flesh; for then the unchangeable Godhead must become like sinful man; which were Blasphemy to say: Therefore these words must be considered with some other Scriptures of the same import; and that by the word made flesh, is no more than to take flesh; for the eternal power and Godhead that was in the beginning, and now dwelleth in Christ, was not changed from its eternal purity, but only took flesh to itself; and therefore it is said, though he was God, *He took upon him the form of a Servant*, as in *Phil. 2. 7*. **MARKE THAT**, he took on him the form of man, and was not changed into the likeness of sinful man, as I have said before, and as it is said in *Heb. 2. 16*. he took not on him the nature of Angels, *But of the seed of Abraham*, **MARKE THAT ALSO**, he took flesh, or nature, the Godhead did not change into flesh; and this is that Body that was prepared for him, *Heb. 10. 4* and this the Godhead took in the womb of *Mary*, not begotten by man, nor of the will of man, but by the power of God; and nothing more or less can be understood by this word being made flesh, but only the Godhead taking flesh as aforesaid, so that here is nothing hat maketh against what I have affirmed, that the Scriptures are the word of God distinct from Christ; for it

cannot be proved, that Christ as Christ was the word from the beginning; it is granted that the eternal power and spirit that was with the Father in the beginning, and now dwelleth bodily in Christ, that this is the word or God in the beginning; And by this power or spirit God spake to his people, in, and by the Prophets, and by the same he hath spoken to us, in and by his Son, and also by his Apostles: but this power or spirit is God and not Christ, according to the sense before laid down. But the objector saith, *Rom. 10. 7.* *proverth plainly that Christ is the word, where the Apostle useth these words, Envoet in thine heart who shall ascend into Heaven, that is, to bring Christ down, or who shall descend into the deep, to bring Christ from the dead.* But what saith it, *the word is nigh thee, in thy mouth, and in thy heart.* But now what word is this that was nigh them, in their mouths and in their hearts? it was not Christ, for the Apostle plainly saith, it is the word of faith which we preach. Now Paul did not preach Christ in Person but in Doctrine, neither doth any man so receive him in their mouths, or in their hearts; for this was vain and ridiculous to imagine, for I have already proved Christ to have a body of flesh, as he is Christ; Now if any thing can be proved from hence to be the word, it must needs be the preaching and teach-

teaching of Jesus Christ, which the Apostle here calleth the word of faith which we preach, or the word by which faith is begotten; *ver. 17.* But the great work the Apostle hath here, is to Answer some lazy objection that might be asked, how they should follow Christ, seeing he was remote from them? His Answer to stop the mouth thereof, was in effect, why? though Christ be in Person remote at the right hand of God, yet his word that directeth to him is nigh thee, even in thy mouth, and in thy heart; and if they further ask what this word is, he saith it is the word of faith which we preach; from whence it is plain, that the Apostle doth not intend the word here to be Christ; for the same Apostle doth elsewhere affirm, that Jesus Christ that dyed upon the Cross, is considered in a body of flesh though glorified, to be at the right hand of God: So that this word here cannot be understood to be meant of Christ; but of the word of God and Christ, in order to his commands, which we are to observe and do, and this is clear from that Text that the Apostle draweth his assertion from, which is *Deut. 30. 10, 11, 12, 13, 14, 15, 16.* where this truth is explained at large in the same words, in *Rom. 10.* that which is there held forth concerning the word of God, is only *Israels* obedience to the commands of God, which they were to observe and do, and nothing more or less can in reason



be judged, from these words in *Rom. 10.* So that still my assertion standeth firm, that the Scriptures are the word of God distinct from Christ.

*Obj.* But still here is another objection brought against what I have affirmed, and that is in *1 Pet. 1. 25.* where the Apostle is laying down the ground-work of a Christians New-birth, and saith, being born again, *Not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever:* which word saith the objector is Christ, and the great reason that is urged, is, *Because it liveth and abideth for ever.* But these words being well considered, maketh nothing to prove this word here to be Christ, *Because this word liveth and abideth for ever,* unless it can be believed that the word of God shall die from the mouth of God, which were Blasphemy to say, *For the word that eternally dwelleth in God, liveth and abideth for ever:* But is apparent that this word here intended is the word of the Gospel, and so saith the Apostle in the *23. ver.* *For the word of the Lord endureth for ever, and saith he, This is the word which by the Gospel is preached unto you or preached unto you according to the Gospel:* Now what is preaching by or according to the Gospel, but only preaching glad tidings, or good news of Christ dying for sinners.



ners; and this is implied in the word Gospel, from *εὐαγγέλιον*, which signifyeth good news, or glad tidings to sinners; and the preaching and reaching of this Gospel is here called the word of the Lord, and this is that word which liveth in the teaching of the same, and ever liveth in the effects thereof, to perform all the promises which in Christ are *Yea*, and *Amen*, to all those which faithfully walk in the teachings thereof; besides, this word cannot be understood of Christ, because it is here called the seed, by which they were begotten in the New-birth, which seed is the word of God that is sown in the hearts of men, as we have it else where called the seed of the Kingdom, as *Math.* saith, Chapter 13 and 37 ver. *He that soweth this good seed is the Son of man*: Now if Christ be the Seeds man of this word or seed, either by himself or by his Servants, then he doth not sow himself, but he soweth the word; and hence, here it is called in *Peter*, the word of the Lord, which by his grace or Gospel is preached unto us: so that this place will not prove Christ to be the word, but it proveth it to be the word of Christ; neither doth any thing in this place make against what I have affirmed, that the Scriptures in which is contained the will of God, in order to mans salvation, is properly and principally called the word of God, and that distinct from Christ;

Christ; neither do I go about to rob Christ of his title, but do acknowledge him to be called the word of God comparatively, as he is the Fathers mouth, and speaketh his Fathers words; as he himself doth affirm in *John* 12. 48, 49. and as he shall be the Fathers mouth to pronounce that dreadful and powerful word, by which his enemies shall be destroyed, as I have already shewed in *Rev.* 19. and also shall be the Fathers mouth to pass that final sentence, *Come ye blessed, and go ye cursed, at the last day*: In this case he may be called the word of God; and as I am not willing to take away any honor from our Lord Christ, so I am not willing to take away any honor from his word; for if I cannot honour his word, I shall never sufficiently honor him: And it is no marvel, that so many cast out his word for naught, and cry it down for a dead Letter, and make it of no use in order to mans salvation, by denying it to be the word of God, and affirming the Scriptures to be only the sayings of God, and not his word; And good men speaking their experiences they had of God, and not that it is a rule to us in order to eternal life: and this is no strange thing, when as they cast him out for naught, and deny his very Person and Being. But yet my objector is not satisfied with Christ being the word of God comparatively, but that he is the word of God really

really so; otherwise, why is he so called? But to this I have sufficiently spoken, I shall speak a little further to it, by laying down his names once more, and the names of his people, and show, that neither of them are really so, as they are stiled; for if this were so, that he were the very thing as he is called, then have not I as good a ground to say that he is an Ensign really so, and an open fountain, and so indeed, and also a door really so: he is also called a stone, and yet he is not a stone, and may I not affirm he is a Vine; and nothing but a Vine; a Lamb, and nothing but a Lamb, a day Star, a morning Star, and nothing but a Star: But will any that have reason, affirm that he is any of these things, but comparatively, wherein he answereth these things in some particular case or other. And also for his Ministers, they have names wherein they are not really so, but in order to work and office; and for this they are called Angels, *Rev. 2.* and yet there is no man that is an Angel, though he be so called, but only that he preacheth the Gospel, or bringeth glad tidings, as in *Luke 2. 10.* So likewise his Ministers are called Pastours, or ποιμεις: But it is from their Pasture or feeding that he leadeth his flock into, which is his Doctrine and Teaching: So also is Christ called the word of God by his work and office, as that he shall administer his Fathers word; like-

likewise for his Church and people in general, they have names in which they are not really so, they are called a House, a Temple, and *Jerusalem*, Mount Zion, they are called Sheep, Lambs, Babes, and Doves, and Branches, the Sun, a Diadem, and many other names that I might instance, and yet she is none of these really so, But as she answereth these things in some particular case or other, as I said before of Christ: but I may truly say with the Apostle, great is the Mystery of godliness, God manifest in flesh, justified in the spirit, seen of Angels, preached in the world, and received up into glory: and the glory of this truth, how do men labour to deface, by denying the Manhood of Christ, or any personal being of the same, and crying up another Christ, that the Scriptures bears no testimony unto, and affirm this feigned Christ to be the word of God, and deny the Scriptures to be the word of God, in which is contained the will of God in order to mans salvation: and this Christ they do affirm to dwell in every man, and therefore I shall address my self; to the answer of this also.

First, By denying the true Christ, which the Scriptures own to be the true Christ that dyed upon the Cross for the sins of sinners, doth not dwell in any man as he is Christ, and as for any other Christ I know not of: that there may be  
false

false Christs many, and a feigned Christ set up in the room of the true Christ; but of an unknown Christ I shall not meddle with; but of that Christ which was born of the Virgin *Mary* according to the promise, and suffered the shameful death upon the Cross for our sins; and this is that Christ which I deny to dwell in every man as Christ, though I shall not deny that Christ dwelleth in his Saints upon a Scripture account, as I shall hereafter shew; but as he is properly and principally Christ, he cannot dwell in man; for as he is Christ, he is man himself, as saith the Apostle in *1 Tim. 2. 5*. There is one Mediator between God and man, *Even the man Christ Jesus*, observe that, not only Jesus, but the man Christ Jesus: Now it is impossible that man should dwell in man, for Christ is perfect man as well as perfect God, for he took the nature of man, and became in all points like unto us, sin only excepted, as I have already shewed, *being flesh of our flesh, and bone of our bone*, and in this body of flesh he did bear our sins upon the Cross, and this Christ so considered, I deny to dwell in man; besides, if this should be granted, which in reason it can never be, that this Christ should dwell in man, yet it can be but in one man, because he himself is but one, unless he could be divided, and then it could not be a Christ, but a part of one, and to be divided, the

the Scripture will not have him: and this the Apostle doth deny in his Negative question to the Church of *Corinth*, as first Epistle, *chap. 1. ver. 13.* where the Apostle endeth this quarrel about the dividing Christ, and saith, is Christ divided, or was *Paul* crucified for you? where he sheweth, that Christ was not divided, neither was *Paul* crucified for them: so that if Christ dwell in any man, then it must be a whole Christ, or else not at all in the sence before laid down.

*Obj.* But my objector saith, I do not deny but he had a Body of flesh, when he dyed upon the Cross, but not when he rose again, then he was only a spirit, and so he may dwell in every man; for if he had a body of flesh after he arose, how could he have entred in where his Disciples were assembled, the doors being shut?

*Ans.* To which I answer, this ground of denial is very slender, for I can prove he had a body of flesh after he arose, and when he ascended, and still hath at the right hand of God; and with the same body though glorified, shall he come again.

Now first, that he rose with the same body which he suffered in upon the Cross; and this is plain from his very name, which he had after he arose, for as he dyed Christ Jesus, so he was Christ Jesus when he rose again, and being still  
Christ



Christ Jesus after he arose: he was still a body of flesh, as I have already shewed, that the name Christ Jesus is not attributed to his Godhead, but to his Manhood: But it is more plain, by that convincing witness, that Christ gave to that unbelieving Disciple of his, that would not believe it was his Masters body of flesh, untill he had put his hand into the hole of his side, and felt the print of the nails, and of the spear; and such a faithless Generation is there now, that will not believe Christ's body of flesh to be risen again, and glorified at the right hand of God, though nothing in Scripture is more plain: but if he did not rise with a body of flesh, then what meaneth his assembling himself with his Disciples after he arose, in eating and drinking of common food? surely if he had been a spirit, there had been no use for common food, as *Luke 21. 13. Acts 10. 41.* and whereas it is said that he appeared to his Disciples in divers shapes, and also came in to them when the doors were shut; and for these grounds, the objector doth affirm that he was not flesh, but spirit: this ground is shallow and very faithless, seeing he was God as well as man, and if so, as nothing more true, was it then a work to hard, for the Godhead to transhape the manhood as he pleased, and to enter the house where the Disciples were assembled, though the doors were shut?

shut? Is not this to make the Godhead like un<sup>d</sup> to sinful man, whose works must be guided by carnal reason, and to limit the holy One of *Israel*, and to bind up the incomprehensible power of his Godhead, to work no further than vain reason teacheth them: But besides, this ground cannot stand the objector in any stead, for by as good a ground as this, he may be denyed to have a body of flesh before he dyed, as after he rose; and this is plain from *Mark* 7. 2. where he transhaped himself in the Mount with his Disciples before his death, and yet the opposer doth confess that he had a body of flesh before he dyed, and it is as clear he had a body of flesh after he rose. And therefore I do observe,

That if he arose Jesus Christ then, he arose flesh and bloud, and also man.

But he arose Jesus Christ.

Therefore he arose flesh, and bloud, and also man.

Now that he was Jesus Christ when he was risen, none can deny, and I have already shewed, that his name Jesus Christ was given unto him as he was perfect man, and not as he was God, or a spirit, or the word of God, so that it is evident to all that are willing to make use of reason, to judge whether Christ had not a body of flesh after he arose.

And

and whether Christ can dwell in any man according as I have laid it down. Now I shall prove that he did ascend with a body of flesh unto the right hand of his Father: and this in reason cannot be denyed, but that he did ascend with the same body he arose; now that he did ascend with a visible body, it is plain, he being seen to ascend both by men and Angels, and that he did ascend as Jesus, is apparent from *Acts 1. 11.* where he was seen to ascend, and to ascend as he was Jesus that is a Saviour: Now if he did ascend as Jesus, or a Saviour, then he had a body of flesh, for he was not Jesus or a Saviour as he was God, but as he was man: and with the same body by which he saved us from our sins, with the same body he ascended into heaven, and if he be gone into heaven as he is CHRIST JESUS, then I would know if any can inform me, how Christ can dwell in every man?

And in the third place, he is still Christ Jesus at the right hand of God, as saith the Apostle in *Col. 3. 1.* where saith he, *If ye be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God:* observe, he is still at the right hand of God as Christ, and if so, then with a body of flesh; besides, it is clear he is still man as well as God, because he maketh intercession to God for all

his Saints: and this he doth not as he is God, but as he is man, and still he is a propitiation for our sins, as saith the Apostle 1 *John* 2. 2. Now he is not a propitiation as he is God, but as he is man, and therefore the Apostle saith, *We have an Advocate with the Father*, observe that, if he be with the Father, then he is not in man, and as he is Jesus Christ, so he is our Advocate, and so he is a propitiation for our sins; and this he doth in the body of his flesh as he is man, by the fulness of the Godhead dwelling in him, and therefore I say again, that if Christ be at the right hand of God as Christ, then he did ascend as Christ, and not only as a spirit.

And in the fourth place, he will come again with the same body as he suffered and arose, and ascended, and in which body he is now glorified at the right hand of God: Now that he shall in the like manner come again, this truth is plain from infallible proof, as from his own mouth, in *Mat.* 24. 27. and 30. where he saith, *Ye shall see the son of man coming in the clouds of heaven, with power and great glory*: Mark that, ye shall see the son of man, that is in plain terms, he that became man by taking on him that was God, the nature of man, being of the seed of *Abraham*, and born of the *Virgin Mary*, and so he was the son of man, & also suffered upon the Cross, for he was not the son of man from the begin-

beginning, for then he was only the son of God, and the son of man, as he was of the seed of *Abraham*, and took to himself in the womb of *Mary*, a body of flesh: and this same Jesus as aforesaid is witnessed to by Angels, in *Acts* 1. 11. that as he was taken up into heaven, so in like manner he should return again.

Now the body in which he was taken up, I have already shewed it was a body of flesh, and this truth is confirmed by the Doctrine of the Apostles, and holy expectation of Saints, where the Apostle teacheth the Saints in *Phil.* 3. 20. *Let your conversation be in heaven*, from whence saith he, *We look for our Saviour the Lord Jesus, who shall change our vile bodies, and fashion them like his own glorious body*: Mark that, his own glorious body, then it is plain he hath a body, and though it was once a suffering body, yet it is now a glorified body, but yet it is still a body, and with the same he shall return, and as he went away with a body in which he had been pierced, so with the same body though glorified, he will come again, as we have it, *Rev.* 1. 7. *Behold, saith John, he cometh in the clouds, and every eye shall see him, and they also that pierced him*: Mark that, they also that pierced him, from whence it is clear, that those that pierced him in his body of flesh, shall see that body visibly come again.

But there is an objection brought against me, from 2 Cor. 5. 16. where *Paul* saith, *That henceforth he knew no man after the flesh*, and though he had known *Christ* after the flesh, yet henceforth, saith he, *Know I him so no more*.

In Answer to this, let us consider the scope of this place.

And first how he knew no man after the flesh, now none will shew themselves so brutish, as to think that *Paul* henceforth would not know man in the body of flesh, as they were men, that is to say, in their personal being; for in this sence the Apostle knew many of the Churches in the body of the flesh, and desires to know more, and that in the flesh, as *Col. 3. 1*. But that which the Apostle driveth at, is to know men as Christian men, raised up to a new life by the death and life of *Christ*, living to him that dyed for them and rose again: and this is clear from the 17 ver. where the Apostle giveth the reason of his words, and saith, that if any man be in *Christ*, he is a new Creature, old things are passed away, and all things are become new, as if he should say, I desire not to know men, and especially Christian men, in their carnal state, and fleshly walkings, for so he saith, to the same Church, he could not speak to them as to spiritual, but as unto carnal, and in this sence he did not desire to know them; but he did desire to know them in a through change, as new  
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Christians, new in heart, and in life, in the spirit through faith, and that he would not know them as confederate men : and whereas he saith, henceforth, he would not know Christ after the flesh, that from hence it should be concluded, that *Paul* should deny the personal being of Christ at the right hand of God ; for this he doth labour to confirm to the same Church, and saith, he desireth to know nothing amongst them, save Jesus Christ and him crucified ; but *Paul's* intent in not knowing Christ, was in order to his descent, as being of the seed of *Abraham*, and taking to himself a body of flesh, being in all points like unto us, sin only excepted, subject to hunger, and thirst, and other infirmities, persecutions, tribulations, and death it self, as we our selves are : but now to know him risen and ascended, and the same body glorified, and sat down with the Father in the Majesty of the heavens, *Heb. 12. 2.* But if it should be taken in the sence that my objector would have it, that is to say, he would not henceforth know or own any personal being of Christ ; is not this to make the Apostle ridiculous and vain, who afterwards preached up the man Christ to the Churches of God, in his glorified body at the right hand of God ? besides, if he should be understood in this sence, as not to own Christ in any personal being. Is it not as good a ground for me to say, that he

would know no Saints in the body of flesh, in order to their personal being. But what a strange kind of conversation would the Apostle have, if he would neither own Christ, nor any other man in their personal being; besides, to take the Apostle in this sense, as to the personal being of Christ and his Saints, so as not to know them. Then what a confusion would here be? for if the world will not know the Saints, nor the Saints know one another, that is to say, in the body of flesh; this is to lose the world, and Saints, and Christ also in that Mist and Fog, which is cast upon the truth. But the Apostle is so far from denying to know Christ in a body of flesh, though glorified; that he doth confirm the same to the Church of the Ephesians, chap. 5. ver. 30. where he saith; *We are flesh of his flesh, and bone of his bone*, but the Apostle did not intend to know Christ in the flesh attended with all those infirmities, as he was subject to in his suffering state, and as he was of the seed of Abraham, and was to suffer upon the Cross for our sin: But now to know him in a glorified body at the right hand of God, and acquitted from all those sufferings and afflictions that led to death it self: for we are to consider Christ in a twofold state.

First, In a suffering state.

And secondly, in a glorified state; and this

two-

twofold state of Christ, holdeth forth a twofold state of Saints.

The first estate in which we are compassed about with a body, subject to many infirmities, and death it self,

And secondly, a glorified estate, being risen from sin to a new life, and at the last shall have our vile bodies changed, and fashioned like Christs own glorious body that now is, and in time ours shall be: and in this sense the Apostle desireth to know both Christ and his Saints, and I would not have any should imagine, that in my reasoning for the personal being of Christ, that I do intend such a being as in the days of his humiliation, but a glorified being at the right hand of God.

Besides, this is that work that Paul doth so much press the Churches upon, to wait for the coming of our Lord Jesus from heaven, and exhorteth them to gird up the loins of their minds, being sober and hope to the end, for the grace that shall be brought to light at the Revelation of Christ, and this Revelation will be from heaven, not in man, but to man, with all his holy Angels in flaming fire, to take vengeance on those that know not God, neither obey the Gospel of our Lord Jesus Christ, and this will be the day that Jesus Christ will crown the work of his Redemption, with the glory of eternal salva-

tion: and then it will be known that there is a Christ without, and not a feigned Christ within; for indeed, if in this life we had all our hopes in Christ, then we were of all men most miserable, even as miserable as those who will own no Christ, but a feigned light within: But this truth is so clear, that Christ had a body of flesh when he arose from the dead, and when he ascended, and still hath at the right hand of God, and will come again with the same body, though glorified, being a glory to his people; and an everlasting terrour to all his enemies, that indeed I need not prosecute this any further, but leave it to the judgment of those who are willing to make use of reason, to consider whether Jesus Christ, as I have laid him down, can be thought to dwell in any man.

I. And now I shall shew what sad and dreadful conclusions will follow such an opinion without any help.

First, by denying the very person and being of the man Christ, and also by denying any Christ, but what dwelleth in every man. Now if there be no personal being of the man Christ Jesus, then there is no remission of sins to any man so as to bring them to life; for though it be confessed that Christ was man, and had a body of flesh when he dyed upon the Cross for sin, yet if the same man Christ do not yet live at the right hand

hand of God, to make intercession for us, then sin will not be remitted so as to bring any man to life, because there is no remission of sin, but through faith in the same man Christ that dyed for sin.

2. If there be no man Christ in personal being with God, then there is no Christ to exercise faith in for remission of sin; for Christ only by dying upon the Cross for to remit sin, did not perfect this work as on our part for remission of sins to us, so as to enjoy the benefit thereof, but through faith in the same man Christ that dyed for us: now take away the man Christ, in whom we are to exercise faith for remission of sins in his blood, and then take away faith also; for where there is no object to exercise faith in, there faith must cease, and this sad consequence will follow, no man can avoid it: That there is no remission of sin, if no personal being of Christ, and here the faith of Saints will die; for though the sacrifice for sin were made by Christ's death, yet we must be saved by his life, as *Rom. 9. 10.* and also by his intercession that he daily maketh for us, as he sitteth Advocate with the Father, to plead the vertue of his blood, which speaketh better things for us than the blood of *Abel*: that as there are new sins committed, we might through faith have fresh grace in the pardon thereof, so that by denying any personal being of

of Christ without all men at the right hand of God, but only a feigned Christ within, then remission of sins must die, and faith also for want of the object Christ, in whom we should believe, so that I may truly say with the Apostle in 1 Cor. 15. 14. That our preaching Christ is vain, and the faith of Saints is also vain, if there be no personal being of Christ in whom they should believe.

3. By denying the man Christ, in personal being, it stops our free access by Jesus Christ which we have to God, as Rom. 5. 1, 2. In our prayers and supplications at the throne of grace, because all we are to ask, we are to ask in Christ's name, John 16. 23, & 26. And all we do receive, it is given us in the man Christ, as the Father's holy Conduit pipe, to convey grace to the soul; so that all our prayers and supplications to the Father are to go through Christ, and all we receive from the Father, we have it come through Christ by the hand of faith to our souls, then by denying any Christ to be at the right hand of God, as a means by which grace is conveyed, is to stop the duty thereof.

4. By denying Christ to be risen from the dead with a body of flesh, is in effect to deny the Resurrection from the dead, as 1 Cor. 15. from the 12 verse, to the 19. For if Christ's body be not risen, and ascended, and glorified with



with the Father, then the bodies of all his Saints, who have and shall believe on the man Christ will for ever perish; for if Christ's body was not raised from the dead, by the power and operation of the Godhead, but that death took hold thereof, so as to retain it in the jaws thereof, then there is no Resurrection for his Saints; for the Resurrection of his people was wrought by the powerful work of the Godhead, in raising the Manhood from the dead, but if that crucified body did not rise, then we also which are flesh of that flesh, and bone of that bone, as *Eph. 5.30. Shall also perish in the dust with the same body.*

5. If the man Christ be not risen and glorified at the right hand of God, then the sufferings of the Saints for the sake of the man Christ Jesus is all in vain; for if there be no man Christ to suffer for, then all those losses and crosses they have been at for his names sake, will never be answered according to his promise.

6. And in the first place it denyeth the fulfilling of all Gods promises, which in Christ are *Yea*, and *Amen*, for all the promises are firmly settled and established in Christ, and by him they shall be given and confirmed to all his Saints, for the promises of God that are and will be given, shall be given through and by the hand of Christ, as saith the Apostle Paul, *2 Tim. 4.8.*

Hence-

Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but to all those that love his appearing: Now what righteous Judge is this, that will give reward to all his Saints, but Jesus Christ who shall be Judge of quick and dead at his appearing and his Kingdom? *ver. 1.* But if there be no personal being of Christ, then there will be no personal appearance of Christ, and so no performance of Gods promises by Christ, which in himself are *Yea, and Amen*, and then all the promises of God in Christ to all his Saints will cease.

7. In the seventh place, it doth deny that eternal salvation shall be given unto his Saints according to the promise of Christ, as in *John 10. 28.* *My sheep hear my voice, and they follow me, and I give to them eternal life, and they shall never perish, and this eternal life is bid with Christ in God, as saith the Apostle in Col. 3. 3. Our life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we appear with him in glory:* But if there be no personal being of Christ, then there can be no personal appearance of Christ by whom this salvation shall be given, and so the salvation that is in Christ, and shall be given by Christ shall fail.

*Obj.* But the objector saith, I do own there

was

was a Christ that dyed upon the Cross with a body of flesh, and I own a Christ still, which is an eternal power or spirit that dwelleth in man.

To this I shall address my self to Answer, and to shew in what sence Christ may be said to dwell in man, and how in his personal being he may be said to be out of every man.

And first, I shall freely own the giving forth of his blessed spirit into the hearts of his Children, whereby they are directed into his most holy will, by the enlightning of their spirits by that holy spirit of promise, by which they know their Adoption: and also by the same spirit can own God to be their Father: but what is this to prove this spirit to be Christ really so? for I have shewed at large what Christ is upon a Scripture account, so though it be acknowledged that the spirit of Christ dwelleth in his Saints, as Blasphemy were it to deny the same, yet this spirit as it is the givings forth of God and Christ, cannot properly be called Christ, no further, but as it is the givings forth of Christ, being a part or measure of that eternal spirit that dwelleth in Christ: and so far as the spirit of God and Christ dwelleth in men, or any of his attributes, so far, and in this sence God and Christ both may be said to dwell in his Saints, so far as the gifts and graces that are given forth of the bosom of  
Father

Father and Son, into the hearts of his people, so far it may be said to be God in his Saints as well as Christ; for whatsoever proceedeth from the Father, and from Christ, is of the nature of both, and so far it is God, and thus far it is Christ, it being of the same nature, and tendency with the Divine Nature with God and Christ, but yet notwithstanding this doth not destroy the distinct being of God and Christ out of all men in their Immortal and Incomprehensible being, upon the Throne of their Majesty in the highest heavens, for the condescension of God and Christ into the hearts of his people, by his word and blessed spirit, and many graces that are of his pure nature to work up his Saints into the same nature with himself, doth not give way to men to throw God and Christ from their Throne, where Christ is sate down at the right hand of God, and so to bring God and Christ, and all into the heart of sinful man, that so there should be never any more appearing of the man Christ in his personal being with the great God and Father of Christ, to perform all his precious promises made to his Saints through believing, the apprehension of which glory doth make his people rejoyce in all their tribulations for Christ's sake: But I shall shew more at large concerning Christs dwelling in his Saints, and how he may in a Scripture sence be said to dwell in them,

them, and not destroy any truth in order to his  
 Manhood, according as I have said it down, and  
 as God and Christ are out of all men, in order  
 to their Glorious and Immortal being, yet so  
 far, as the word of God, and the spirit of God  
 and Christ, and those graces that flow from  
 both, then both are said to dwell in Saints: so  
 as by the indwellings of those things that are of  
 the same nature of both; the Scriptures that I  
 shall instance to give light to this, indwelling  
 of God and Christ, when either his word, or  
 spirit, or attributes dwell in his Saints, is in the  
 first of *John* 4. 12. where the Apostle useth  
 these words, *No man hath seen God at any  
 time, if we love one another, God dwelleth in us,*  
 now it was Christs command to his Disciples,  
 that they should love one another, and the A-  
 postle in the 16 ver. saith, that God is love, and  
 love cannot be God, but as it is an Attribute of  
 God, and when Christians have this precious  
 grace in their hearts to God, and one towards  
 another, then God is said to dwell in them, and  
 the Apostle confirmeth this truth further, in the  
 16 ver. and saith, *We have known, and belie-  
 ved the love that God hath to us, God is love,  
 and he that dwelleth in love, dwelleth in God, and  
 God in him:* and how doth God dwell in him,  
 but as this eminent grace that is of Gods pure  
 nature dwelleth in the hearts of his people, and

so worketh up the Saints into its own Center, even so God himself, for this grace is God in nature, and also God in operation, for it worketh up the Saints out of the world, and out of themselves into God, by a perfect love to God: and in this sence God dwelleth in his Saints, and they in him; and further, the same Apostle sheweth us more plain also, that God is said to dwell in his Saints, so as *by* the indwelling of his spirit, as we have it in the 13 ver. where the Apostle saith, *Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit*, Mark the reason the Apostle gives, that God dwelleth in Saints, and that because his spirit was given them: and this spirit, being given to them, and dwelling in them, yet being God in nature, and also God in operation; therefore in this sence they assure themselves that God dwelleth in them. Now that the Apostle doth not intend the real being of God, in order to his glorious and immortal Substance, for so he was invisible, and also incomprehensible; for saith the same Apostle, *No man hath seen God at any time*, and saith God to Moses, *thou canst not see me and live*; besides, it were blasphemy, for any man to think the incorruptible God, whose incomprehensible power and Majesty, that filleth heaven and earth, should be comprehended in corruptible man: But as I have



have said before, when God doth condescend to give forth any thing of himself into his people; it being of his own nature and teaching, and the same dwelling in their hearts, God is said to dwell in them.

*Obj.* But my objector is ready to say, this doth not shew how Christ dwelleth in Saints.

I answer, God and Christ cannot be separate in their givings forth; for what God giveth forth, that is, of his Divine Nature is given by Christ also, and is from Christ as well as from the Father, and Christ may as well be understood in the sence before to dwell in Saints as well as God. But to stop the mouth of this objection, I shall prove it in fuller terms, concerning the indwelling of Christ in his Saints; distinct from his glorious and personal being at the right hand of God: and that is thus; that when Christs word or commands dwell in his people, they being of his own holy and pure nature, and his people dwelling in the life of them, then Christ is said to dwell in them, and they in him: and this truth is clear, 1 *John* 3. 23. 24. where the Apostle saith, *And this is his Commandment, that we should believe in the name of his Son Jesus, and love one another as he gave us commandment, As who gave us a Commandment? even Jesus Christ gave us a commandment, John* 15. 12. where Christ gives forth his new commandment: and this is

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that

that the Apostle urgeth in this place, and saith, *He that keepeth his commandments dwelleth in him, and he in us*, for Christs commandments as being given forth by himself, are of his own pure nature, and of an holy tendency: and when Christs words or commands in their own pure nature dwell in Saints, and the Saints dwell in the life of those, then Christ is said to dwell in them, and they in him, and not that the Apostle doth intend Christ really so, and that this was all the Christ that men should own; for the same Apostle doth affirm, that Jesus Christ as he was our Advocate, and as he was a propitiation for our sins, which he doth in his personal being as man, was at this time with the Father, *Even Jesus Christ the righteous, as chap. 2. ve. 1.* So that this indwelling of Christ is by his word, and by his blessed spirit, which the following words sheweth, he had given unto his Saints: and in this sence he is in this place said to dwell in his people; his holy word, and blessed spirit, that is of him, and proceedeth from him, being of the same nature with him, and by those and other of his pure graces, that are of his pure nature and being, dwelling in his Saints, and his Saints dwelling in the pure life of the same: so Christ may be said to dwell in them, and they in him, when we dwell in the life of his word, and the powerful operation of his spirit, and the life of those

those gifts and holy graces that are given by his spirit, being of the same nature and tendency with Christ: another place for to clear this truth, that the in-dwellings of Christ is by his word and truth, it being of the same nature with him as aforesaid, which is in *John 15.* from the 4. to the 11th. verse, where Christ is a setting forth himself to be the Vine, and his people to be the Branches, and adviseth them to continue in him that is the Vine, and also giveth them instructions how they might abide in him, and he in them, and to satisfie them in this truth, he saith in the seventh verse, *If ye abide in me, and my words abide in you,* mark that, *if my words abide in you,* as if he should say, *if my words abide in you, then you will abide in me, and I in you,* and ye shall ask what ye will and it shall be done for you. And further, in the 11 verse, He sheweth, to abide in him, was also to abide in his love, and saith, *If ye keep my commandments, ye shall abide in my love, as I have kept my Father's commandments, and abide in his love, and to abide in his love, is to abide in himself;* for saith the same Apostle, *he that dwelleth in God dwelleth in love,* for saith he, *God is love:* Now love is not God in substance, but God in nature, so when Christians dwell in Christs love, they dwell in him as he is love, and as they dwell in the life of his word & commands, and so he dwelleth in them: Now it is clear from Christs own words to his

Disciples, that he did not intend by his dwelling in them, that he should dwell in them as Christ really so, or as he was God man; for he did assure his Disciples, that he must so go to his Father, as in *chap. 14. 1. 2.* and *chap. 16. 15.* Now if Christ be said to dwell in Saints, and yet in his personal being he goes to the Father, as I have largely shewed; then this dwelling in Saints, and Saints in him, must be as I have shewed before, by his word and spirit, his gifts and graces that are of his own nature: And where these things dwell, that are of his own nature, there he is said to dwell; as thus, God and Christ is holy, so his word is holy, it proceeding from a holy being; and as they are pure, his word is pure; and as God is true, so his word is true; and as God is powerful, so his word is powerful, as *Heb. 4. 12.* and through faith in this word, Christians are wrought up into the nature of its self, and into God also, from whence this holy word came: so likewise his spirit being given to his Saints, which is of the same being of Father and Son, and also of the same nature, power, and tendency of both, as also the graces given by his blessed spirit, that are a part of Gods Attributes Centering in God and Christ, as Love, Mercy, Tender compassion, Gentleness, Long-suffering, and Patience, all which have their Center in God, and from  
 God

God into man, as being a part of God and Christ, who is one in God: and where those things dwell in Christians, they being of the same nature of both, there they are said both to dwell; and Christians are said to receive Christ when they receive his word, as is plain, by consulting with the words of *Paul to the Colloſſians*, chap. 2. 5, 6, 7. where the Apostle expreſſeth his love over the Church, that though he were absent in body, yet he was preſent in ſpirit, joying, and beholding their order, and the ſtedfaſtneſs of their faith in Chriſt, and ſaith in the 6 verſe, *As ye have received Chriſt Jeſus the Lord, ſo walk ye in him*: But how had this Church received Chriſt? not in perſon, as he was God and man inſeparable, but they had received him in his word and Doctrin; for it is plain at this time, that when this Church is ſaid to receive him, that then Chriſt in his perſonal being was at the right hand of God, as chap. 3. 1. and that they were to wait for his return, to change their vile bodies, and to faſhion them like his own glorious body, which was not yet done, though they had received him: ſo that if the Church had received him, it was not as I ſaid before, but in his word and Doctrin, and that is evident from the 7 verſe, where the Apoſtle ſaith, *rooted and built up in him, eſtabliſhed in the faith*. Now conſider, they had not only re-

ceived Christ, but they were built up in Christ. Now if any ask how they had received him? the Apostle answereth in the close of the verse, as you have been taught; so that their receiving Christ, and being built up in him, was in the Doctrine and teaching of Christ: and in the receiving of his word, they are said in this sence to receive Christ, though it is plain, Christ in person was at the right hand of God; and although it is said, *chap. 1. 27. That Christ was in them the hope of glory*, and this could be but in their faith, by receiving his word and precious promises, as a ground of their faith and hope, believing they should enjoy himself; and all the promises that shall be given by him, when he should change their vile bodies, and fashion them like his own: And further, for proof hereof, I may give the words of Christ himself, when he sent forth his Disciples to preach his word, as *Math. 10. 7. As ye go, preach, saying, The Kingdom of heaven is at hand*, and in his commission he gives them many instructions and informations, and in the conclusion he saith, *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me*. Now how was God and Christ received? by receiving his Disciples? but only by receiving his word and message which they brought, together with the blessed spirit by which they spake,



as ver. 20. for saith he, *It is not you that speaketh, but the spirit that speaketh in you*: So that it is plain, that those which receive Christs word, and his blessed spirit by which his word is preached, such are said to receive Christ and his Father also; and yet neither of them in their real being, but as I have said before, in receiving of those things that are of their own pure being: and it is clear, that those that reject Christs words, reject him, and such which receive his words, receive him, and by receiving of Christ in his word and spirit, and those graces before mentioned: so Christ is said to dwell in them, and they in him; for when all those things dwell in Saints, wherein there is so much of Christs Image, & the Image of God in their nature and purity, then God and Christ are said to dwell in Saints, so as by that holy Image and likeness of themselves: and this is that Image of Christ which his Saints are Predestinated to bare the likeness of, *Rom. 8. 27.* and also this is that form or Image of Christ, that the Apostle *Paul* laboureth to beget in the Church of the *Galatians*, c. 4. 19. where the Apostle calleth them *little children, in whom I travel in Birth, till Christ was formed in them*: and this forming of Christ in the Saints, was but to bring them forth into a Gospel-purity, which is the Image of Christ, and this Image or likeness of Christ is called

the inward man in the Saints, distinct from the body of flesh, 2 Cor. 4. 16. and in the Epistle of *Timothy*, it is called the man of God; and this is that which the Apostle *Paul* putteth the Churches so much upon the tryal of, to know their state whether they were Saints indeed; and doth assure them that if they had not the spirit of Christ they were none of his, *Rom* 8. and also he adviseth the Saints to this gracious work, that Christ might dwell in their hearts by faith; and doth assure the Church of *Corinth*, *That except Christ were in them they were reprobates*, 2 Cor. 13. 5. shewing it was not sufficient to bear the Image of Christ in their outward profession, but to know the Image of Jesus Christ was formed in them; that what they were in outward show, the same they might be in heart and life, in the purity of the Gospel, having the holy word and spirit of Christ, together with those gifts and graces, in which there is the lively Image of God and Christ and this is clear from the conclusion the Apostle draweth from this examination, in ver. the 12th. where he useth these words, *Finally Brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you, or in you*: and this is by that lively Image before mentioned; and because of this lively image that dwelleth in Saints they

they are called the sons of God, because the stamp of Gods Image is upon their hearts, by those graces aforesaid; and as we have born the Image of the earthly man, so we are now to bear the Image of the heavenly, which is Christ Jesus, and by his blessed spirit are to be changed from glory to glory into his glorious image, till we come to be made perfect and compleat in him, who is the Head of his Church, and the Saviour of his body: and thus I have shewed at large, how God and Christ may both be said to dwell in Saints, and both of them out of Saints, and all other men, in order to their real and glorious being; and yet in all his Saints, where their holy image dwells, that doth lively represent themselves. And now I shall leave these truths that I have here laid down, to the perusal of those who are willing to make use of reason, to weigh the truth thereof.

First, Whether the Scriptures are not the word of God, distinct from Christ according as I have affirmed?

Secondly, Whether the Scriptures be not a perfect Rule for the sons of men to walk by, and none other?

Thirdly, Whether Christ may not be called the word of God, distinct from the Scriptures, for the reasons that I gave to prove him so called?

Fourth-

Fourthly, Whether Christ did not rise with a body of flesh, and so ascend, and likewise in the same body though glorified, shall come again accordingly as I have distinctly proved?

Fifthly, Whether there be not a real and personal being of Christ, at the right hand of God out of all men?

Sixthly, Whether Christ may not be said to dwell in his Saints, when his Image in those graces before mentioned, are dwelling in their hearts, and they living in the purity thereof, though himself in personal being be at the right hand of God?

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I Having almost finished my Discourse, there were six Queries sent into a Room by one J. H. for *John Newman* or *Robert Clemens*, or any of that Family to Answer, and to answer in simplicity and plainly. And though I am the unworthiest, and the unablest amongst Gods people to meddle with the things of God, yet I question not but by Gods assistance I shall return a sufficient answer to those that are willing to see, and not to shut their eyes. And as I am commanded to answer plainly and in simplicity, which thing I desire to do, for I cannot dissemble in such a weighty cause, as the cause of God, and I intend to speak without partiality or respect

spect of Persons, either of *J. H.* or any other. And whereas my Querour asketh why I need to be so offended at those which own the Original Author of the Scriptures, the spirit of God, which thing is no better than falshood; for I was not offended, neither is there any cause so to be, simply for owning the spirit of God, which I my self own and daily pray for, that God would multiply the gifts and graces thereof to my soul, and the souls of all his people; for the same spirit I own, though not distinct from the Scriptures.

The substance of the first Querie is, whether the power of Gods worship stand in the Spirit, or in the Letter of the Scriptures; or whether the Spirit or the Scriptures give believers acceptance with God?

*A.* To which I answer, and that briefly. That I affirm both, for they cannot be separated one from the other in their nature, purity, and teaching; for I would not have my Queror to mistake himself, that I deny the work of Gods blessed spirit, without which no man can perform any service and worship with power and life, nor yet acceptable in the sight of God; neither can any be a Child of God without the spirit of his Father, nor know his Adoption, or have any assurance of God in Christ, or of eternal life: But what is witnessed by his blessed spirit through

through or by his holy word : But though the Queror commandeth me to deal plainly , yet I cannot say he hath dealt plainly ; for his sixth Querie saith, that he owneth the Scriptures in its proper place , though not to be the only ground of his faith and holy life ; as though he took the Scripture for his ground, though not for all his ground, either for faith or holy life ; and yet he did affirm to my face before divers witnesses, that he did not ground any one holy duty which he did practice , from the Scriptures , but from that spirit which he pretendeth to : And yet in his sixth Querie he covereth over his gross Opinion by seeming to own them in their proper place ; though not as the only rule : is this to deal plainly ? first to deny the Scriptures to be any ground , and then to say he owneth them, though not as the only ground : Now I do not own the Letter of the Scripture only, without the spirit that gave it forth , working with it, and working in me also the power and life of the same, both in heart and conversation also : For this I do affirm my self , that if I or any other man could walk to the Letter of the Scripture in every Punctillio , and not fail in one tittle thereof; yet if I had not in me a measure of the same spirit working in me to put life into every duty and performance thereof ; I should in all this be but as a sounding Brass, and



as a tinckling Cymbal, and not accepted of in the sight of God : But this sound and wholsome truth my Queror doth not aim at, that the word and spirit worketh joyntly together, and somaketh up a compleat worshipper of God both in spirit and truth, which is according to his commands, but rather to pluck asunder and divide the spirit from its own administration; and to set the spirit at variance with it self in its own givings forth, and labour to make the spirit throw down its own administration; and as God by his spirit gave forth Gospel-duties my Queror would make the same spirit like himself, to throw them down again; and this maketh it plainly appear, that the spirit of my Queror is not the same with that spirit that gave forth the Scriptures; for though the Apostles themselves spake by the spirit, yet not only the Churches, but also themselves walked by the same rule that the spirit gave forth. But surely *J. H.* doth think professors are very ignorant and blind, or else himself is very vain and foolish; otherwise this question would never have been stated. (That is to say) whether the Letter of the Scripture, or the spirit give believers acceptance with God, yea or no; for who is so brutish, as to think that the Letter simply as the Letter giveth any man acceptance with God. But as in the Letter is contained the will and mind

mind of God, being the spirits own Administration; and the same spirit working with power in its own givings forth upon the hearts of Christians, setting home the will and mind of God contained in his word, and carrying forth the Saints in the power and life thereof, in the performance of duty. And thus the Christian here findeth acceptance with God, and not simply in the Letter without the spirit.

2. *Q.* Whether Jesus Christ the Rock of Ages, or the Scriptures, be the rule and ground of your faith, and life, and Church Communion? deal plainly, and manifest clearly your foundation:

*A.* This distinction is very needless; that is, whether Christ or the Scriptures be the rule; as if Christ and the Scriptures were not one in nature, purity, tendency and teaching. But it may be the reason of this distinction is, because he doth not mean the true Christ that dyed upon the Cross, and now is glorified at the right hand of God in a body of flesh, but that pretended Christ that dwelleth in him; for this Christ and the Scriptures are not agreed. And the question may well be thus stated: but seeing I have this liberty, to answer according to the truth of the Scripture: Therefore I shall briefly shew how Christ cannot be a rule for any man to walk by, and that in order to his personal being, for the true

true Christ that the Scripture owneth to be the Christ; he is perfect God, and perfect man, and is with the Father in the highest heavens, and can not be a rule to any man in order to his person, but in his Doctrine and teaching, that he hath left in the Scriptures for his Saints to walk by; and this is that foundation that the Apostle laid, *1 Cor. 3. cap. 11. ver.* And other foundation saith he, can no man lay, but that which is already laid, which is Christ Jesus: Now *Paul* did not lay Christ in Person for a foundation, for Gospel-Churches, and Gospel-Preachers to build upon, he being at this time at the right hand of his Father; but *Paul* laid Christ in Doctrine and teaching, as the foundation of truth for all his people to walk by, and the same Apostle by the spirit hath proclaimed peace to all that walk by this rule: And in this sence Jesus Christ the Rock of Ages is the ground of my faith, and life, and Church Communion; and as for any other Christ than this, I disown to be the ground of my faith or Church Communion. And this may serve in answer to the second Querie.

3. 2 What is meant by the word Regeneration, and how cometh man to be regenerate, and whether there be not spiritual operation or conviction, and Generation, and a pure seed, and a new life to be brought forth before man

man can be Heir of Gods Kingdome ?

A. As to the first particular, what is meant by the word Regeneration ? the word signifies as much as twice born, the first Birth after the flesh or from the womb, the second is from a state of sin and wickedness, and by the word and spirit of God are wrought upon, and brought forth into a new life to live to him that dyed for them and rose again : And secondly, the means of Regeneration, and that is by the word and spirit, and this is that Doctrine which Christ preached to *Nicodemus*, *John 3. 5, 6. ver.* And that the word holdeth a holy Copulation with the spirit in this holy work, and this clear from *1 Pet. 1. 23.* where the Apostle expounds the Saints new birth, and saith, *being born again, not with corruptible seed, but with incorruptible :* and this incorruptible seed, the same Apostle expounds to be the word which by or according to the Gospel was preached unto them : And this is that word or Gospel that was preached to the City of *Samaria*, who were counted Devils, and begat them from sin to believe in Christ, and the same was preached to the *Thessalonians*, *And changed them from following dumb Idols, to serve the Living and true God.* And this is the ordinary way and means by which God worketh to beget men from sin, together with the spirit working in its own

own Administration, to perfect his holy work of Regeneration: And then there are the fruits of Regeneration, that is, to live to God and Christ, in a dutiful obedience to the commands of God required in the Scriptures, which my Queror doth not own as the ground of his faith, and holy life. And therefore he may well Querie, what the word Regeneration signifyeth? for it was a great question, whether he be regenerate or no, because he denyeth the Scripture to be any ground to him for a holy life; for how shall I know the Tree but by his fruits? and how shall I know there is faith in Saints, but by their works? and if the fruits of regeneration be denyed, It is a ground sufficient for me to question the work it self: But as for his new Coyned word of a pure seed, as many such he hath, and others of the same family with him. But seeing these words are without the Book, let them be made use of in the Mint wherein they are Coyned. But as for a new life, as the fruit of regeneration I own, and without which man cannot be heir of Gods Kingdom. But what doth my Queror mean by man being Heir of Gods Kingdom, for I could never understand by any of his Discourse with me, that any thing should be heir of glory, but that pure seed so called begotten in him; yet now he talketh of man being heir of Gods Kingdom, but this is nothing but

a fair Cloak to cover a gross Opinion; for indeed it is very frequent for them to preach and Print with such a fair gloss, as if they owned all Gospel truths, and all the glory and happiness of Saints, both of this life; and that which is to come, and yet the beginning and end of all this glory is in man, and nothing that is of man that shall at the last be saved, but only that pure seed which is begotten in them, which seed they vainly say is Christ; and as for his Kingdom he talketh of, that man shall be heir of; this Kingdom will not be owned to be out of man, but all in man, and all the glory before mentioned. And if this glory and Kingdom be all in man, how shall I though regenerate and brought forth into a new life, be made heir of that Kingdom, which only is set up in man; therefore why doth J. M. talk of man being heir of Gods Kingdom; for if man shall be heir of the Kingdom, then it must be the whole man, soul, and body; when God shall at the last day raise up our bodies out of the dust by that mighty power, by which he raised up the body of his Son, and unite soul and body together again, and shall change our vile bodies, and fashion them like Christs own glorious body; which truth I question, whether my Queror doth own or not, if not, let him be silent and talk no more of Christs Kingdom; for thus shall the Kingdom



- Be enjoyed, according to the truth of the Scripture, by which I am to answer. And that this may satisfie that through Gods grace I am acquainted: What is meant by regeneration? and that in this Generation there is spiritual operation, and a holy conjunction held by Gods blessed Spirit together with his holy word; for the perfecting of this gracious word: and therefore is it called in Scripture the washing of water by the word: and that there is the fruit of this work, which is a death to sin, and a new life in holiness towards God, to be begotten and brought forth before we can be heirs through faith of Gods Kingdom. And this may satisfie in reason to the third Querie.

4. Q. How or in what manner is the old man of sin put off, and the new man Christ Jesus put on?

A. This Querie is but a redundance, for it is in effect the same with the third, yet I shall answer to it as it lyeth. And first, what the old man of sin is, and that is the sinful conversation that men walk in before regeneration; and this is cleared at large, in Colos. 3. unto the 15. ver. where the Apostle layeth down the particulars thereof, and exhorteth to the mortification of them, as Fornication, Uncleanness, Inordinate affections, Evil concupiscence, and Covetousness: But now saith he, ye have put off all these,

as Anger, Wrath, Malice, Blasphemy, and filthy communication out of your mouths: Now this is the old man with the deeds thereof, and the way to put off this old man, is to lay aside every weight thereof, and the sin that doth easily beset us, as to the casting off of these works of darkness; and the means by which it is done, is by the help of the spirit, together with the word, making a discovery to the soul what sin is; and that it is contrary to the pure nature and being of God, and also condemn'd by his holy and pure Law, and the end thereof is eternal death. And this being made clear to the soul, together with the sting thereof, then the soul being pricked at the heart, cryeth out with those in *Acts 2*, *What shall I do to be saved*, and the same spirit and word that doth wound the soul by reason of sin; doth also bring the Balm of Gods grace in Gods own way; through repentance and faith in the Lord Jesus for the remission of sins, and saith, *Repent of your sins and be baptized for the remission thereof*: And also saith, *Whosoever believeth on Jesus Christ, shall never perish, but have eternal life*: and the acceptance of this grace must be by the assistance of his spirit, bringing home the word of Gods grace to the soul; and this being done, then the soul is ready to say with *Ephraim*, *what have I to do any more with Idols?* and now the soul

soul falleth into a perfect hatred against sin, and so comes through Gods assistance not only to put off the old man, but also to crucifie the same with the affections and lusts. And this is the way according to the truth of the Scriptures to put off the old man, that is to say, to abandon and cast away all things that by the word and spirit shall be made appear to be sin. And secondly, how Christians may be said to put on the new man Christ Jesus: and the best way will be to consider how we cannot put on Christ Jesus; and that is as I have said before touching Christ the Rock of ages, being the foundation of Saints. Now no man can put on Christ in his person, for that were vain and ridiculous to imagine; and therefore we must consider of some other way, and that is to put on a Gospel-profession, which is the image of Christ in its own purity, tendency, and teaching: and this is that image of Christ that the Saints are Predestinated to bear the likeness of, as *Rom. 8. 29.* And to this agrees the words of the Apostle, in *Eph. 4. 23.* where he instructeth the Saints to be renewed in the spirit of their mind, and that faith he, you put on the new man, which after God is created in righteousness and true holiness: so that to put on the new man Christ, Jesus is to put on the profession of holiness and righteousness according to the Gospel, which in it self beareth

Christ's own image; that now being dead to sin by the body of Christ, we should live to God by a powerful work of his blessed spirit in a way of holiness, which is according to his commands, in which there is his own likeness; and if this be the way to put on the new man Christ Jesus, by putting on a holy conversation according to the Gospel, as most true it is, then it is to be feared that my Queror hath not yet put on Christ Jesus; for he did witness to my face and divers others, that he did not ground any one holy duty that he did practice from the Scriptures, though he seemeth under a colour in his sixth Querie to own them in their proper place: but I esteem this as a painting over of his gross opinion, which was confessed before divers witnesses. But to this I shall answer more fully in its place, but this may serve to shew what it is to put off the old man, and to put on the new man Christ Jesus. The second part of this Querie is, what is the oldness of the Letter which the Saints deniged, who served God in newness of spirit? and to this I shall briefly answer, and the Scripture here intended in this part of the Querie, is in Rom. 7. 6. where saith the Apostle, *But ye are delivered from the Law wherein ye were held, that we should serve in newness of spirit, and not in the oldness of the Letter.* But this place will not serve the purpose, for which it is  
intention-

intended ; for it is most clear, that the oldness of the Letter here intended, was the Letter of the Law by which they were held in the service of, to observe all those Ordinances according as the Law enjoined them : But now they were under the New Covenant, and become Gospel-professors, and also were dead to the Law under which they were held : and now they were to serve in newness of spirit, or in the spirits new administration, for so in truth the new Covenant is ; and therefore it is called in *Corinth.* The administration of the spirit, and under this administration they were now to serve, and not under the Law: But that which my *Quetor* will do from this place, is to exclude the Letter of the new Testament, that the Saints might not serve Jesus Christ according to the Gospel, or the spirits new administration. And indeed it is no marvel, seeing he himself doth not ground any one holy duty from the Scripture, which is properly and principally the word of God. But what a strange riddle would this be, if this oldness of the Letter which the Saints deny to serve God in, were the Letter of the new Testament? then this were to make the Scripture throw down the Scripture, before the new Testament Scripture was ; For the new Testament Letter that now is, and is to be our rule, was not at that time neither new nor old ; for as it is now

given forth to us, it was not at all; for at this time when these words were spoken, there was no Scripture or holy Writ, but the Law and the Prophets, save only the present Doctrine that was preached to the Churches, or some Letter sent by the Apostle to the Churches; but there was no Letter of the new Testament extant unto them as it is now to us; for both Christ and his Apostles preached out of the Law and Prophets, unto the people as the ground of faith to believe on Christ: So that this oldness of the Letter here intended, I my self deay to serve God in, but desire to serve him in newness of spirit, or by the help of his blessed spirit, to serve him in the spirits new administration, which is the Scriptures of the new Testament, that *J. H.* dares not take for the ground of his faith and holy life; and as for the latter part of this *Querie*, it is already answered in the answer of the third.

5. 2. What was the rule, ground, foundation of the faith and life of *Abel, Enoch, Abraham, Isaac, Jacob, Noah*, and all the rest of the holy men of God before *Moses* day? had they not a sufficient rule and foundation before the Scriptures were written?

*A.* Which truth I grant, they had a sufficient rule before the Scriptures were written, but what will this make to confirm what is intended in this

*Que-*



Querie, which is to prove a spirits rule without the word of God; for though they had not a written word, yet this is most clear, that God spake to them by his own mouth, and gave them directions in many things, as we find written; and doubtless, though all things they did be not written, that God gave them direction in the doing of it, yet seeing God spake so frequently to them, and gave many of them directions in divers thing: It is a sufficient ground to me to believe that God did direct them in the whole; for it cannot in reason be believed that all things that were spoken and done either by the Lord himself, or by his people, that it was ever all recorded; for as it is said of the new Testament Dispensation, that if all things were written that Jesus did and spake, it was supposed the whole world would not have contained the books, but so much was written that we might believe, and through believing we might have life: so likewise, I may as truly say of this dispensation before the Scripture was written, that so much is recorded that God spake to his people, and gave them direction in many things, and not only to good men, but to bad men also, and did reprove sin, and gave Instructions to faithfulness before him, and commended his people in their faithfulness, in obedience to his word: So that although the Scripture was not written,

yet

yet they had a more infallible word to walk by than is now to us; for it is possible that some Scriptures might be corrupted, it having been in the hands of corrupted men, though I do not say it is so; but the directions that the Ancients had, was from Gods own mouth to them; and it was impossible that should be corrupted: And though it may be granted they had the spirit of God to direct them in their walkings before God, yet it was not without a word from God, by which they were to walk. And this being so, as denied it cannot be, then this part of the *Querie* will be invalid, and will not reach the case for which it is brought, that is, to prove a spirits rule without a word from God, either written; or immediately from his mouth, which is the surest rule: So that I may truly say in this case, as it is said in the case of Gods common mercies, that as he never left his people without a witness that he was God, by giving Rain and fruitful seasons to fill his peoples hearts with food and gladness: So likewise in all dispensations, he never left his people without a word of direction, either written, or immediately spoken from his own mouth, that so his people might know his will: But *J. H.* would be singular, to walk without the Scripture, and not ground his faith and holy life from thence; and as for any immediate word from God, as those ancients had

had that are cited in the *Querie*: I think I may boldly say that he hath none, but doth only trust to a pretended spirit that was the Author of the Scriptures so called. But seeing his spirit doth not agree with the Scripture, it may be a strong ground for jealousy, that his spirit hath no relation to that spirit which gave forth the Scripture.

And the reason why I thus speak, is, because it can never be proved that ever God left his people destitute of a written word, or a word from his own mouth, or else both; that so the spirit within might be tryed whether it was the spirit of God yea or no: and now if there be no fallible word spoken to my querier, nor yet will walk by the Scripture written, then it is apparent that his spirit & the spirit of that Family is not the spirit of God; now if *J. H.* or any other of that Sect will not walk by the written word, nor yet able to make it appear by some infallible proof, that they have immediate teachings by word of mouth from God, which one of these Gods people ever had, then it may not be thought strange that their spirit is called in question, whose spirit it is, whether it be the spirit of Christ, or the spirit of Anti-Christ? seeing the Scripture in no dispensation will shew it any countenance; there are many more parts in this fifth query, but all tending to the same thing,

thing; that is, to prove a spirits rule without the  
 Scripture; the second part of this querie is, whe-  
 ther the spirit of the Lord was not the rule and  
 guide throughout all ages to the Saints, in the  
 order of Gods worship, ye or not? and this may  
 was easily granted in the best sence, that the spirit  
 the rule in its own administration; for God did  
 by his spirit administer his will, either by him-  
 self, or by his servants to his people as a stand-  
 ing rule for his people to walk by; for the word  
 of God came not by the will of man, but holy  
 men spake as they were inspired by the Holy  
 Ghost: but if this spirits rule was by Doctrine  
 and teaching, and delivered in words also writ-  
 ten in *Scripture* as, that so his people might  
 walk according to it; and it was not only to be  
 a rule to the people in general, but also for the  
 Prophets themselves to walk by, as did the A-  
 postles even by the same rule they gave to the  
 Churches: but if *J. H.* will do any thing to  
 confirm his opinion, it must be to prove that  
 God is giving forth a new administration for  
 his people to walk by, distinct from the former,  
 and withall to confirm the same by such in-  
 fallible proof, both by signs and miracles, that so  
 it may appear that their spirits administration is  
 from God, as the ground of their faith and life,  
 and if this cannot be done, then all his if's and  
 then's in his six Queries will stand him in no  
 stead

stand to confirm his opinion; for there is no opi-  
 nion confirmed by begging the question; and until  
 some new administration can be confirmed, the  
 spirits administration in the Scripture will stand  
 in force, and he that will not willingly walk by the  
 same, shall whether he will or no suffer in the  
 breach thereof; the third part of this Querie  
 is, whether the spirit that giveth the knowledge  
 of God and his secrets be not a sufficient guide  
 and rule to all new Covenant worshippers? but  
 what doth he mean by new Covenant worship?  
 doth he here run himself into a primivry, and  
 forfeit all his opinion at once? for if he will  
 thrust himself into the new Covenant which  
 God hath made in Christ in a Gospel-way, and  
 lay claim to the promises therein contained,  
 which in Christ are *Yea* and *Amen*, then he will  
 be intangled in Gospel-commands, and must  
 make the Scripture of the new Covenant, the  
 ground of his faith and holy life: and if he will  
 not be obedient to the commands of Christ,  
 then he hath dreamed in his word, that he will  
 blot his name out of the book of Life; the fourth  
 part of this Querie is the same in effect with  
 what hath been already answered, and that is,  
 whether the sufficiency of the Saints rule and  
 guide stand in the power of the spirit, or in the  
 form of words given forth from it? but this hath  
 been already answered; for this I say again, that  
 the

the sufficiency of the Saints rule and guide standeth in the spirit and Scripture both; for they cannot be separated in their nature, purity, tendency, and teaching, because it is the spirit that giveth life to and in its own administration, without which all our service according to the Letter will be of no use; but all this while a spirits rule will not be granted without a holy Conjunction with the word; neither is *J. H.* able to prove any spirits dispensation without a written word, or a word immediately declared from God; the fifth part of this *Querie* is, whether the spirit be not of more power and efficacy than the Scripture writings; if the spirit be acknowledged to be more virtuous than the Letter, wherein saith *He* have I offended in denying the Letter? But what if this granted, that the spirit is of more efficacy than the Letter? must this of necessity follow, that the Scripture is of no force or use at all, because the spirit that gave it forth is greater?

This is a strange conclusion, that the Scripture cannot stand in its place, because there is a greater above it: what? because God is greater than Christ, therefore is not Christ to be esteemed at all, and because Christ is greater than his Saints, therefore are his people of no use at all; and because precious stones are better than gold, therefore gold is not to be used; and gold being better than silver, therefore silver is not to be

Coyned:



**Coyne**d : and if it be granted that my Father  
 which begat me was more honorable than my  
 Mother that bare me , then by this Argument  
 she must be denyed, though she Nursed me at  
 her side : as Christians by the spirit are Nursed  
 with the sincere Milk of the word , and also  
 grow thereby, as the *1 Peter* 2. and ver. 3. and  
 also if *George Fox* be greater than *J. H.* then he  
 himself is of no use at all , and by his own con-  
 clusion to be denyed: and this is the manner of  
 the Argument, that if the spirit be granted to be  
 greater and more virtuous than the Letter , then  
 the Scripture must be denyed, and not any  
 ground for our faith and life: and this is the sub-  
 stance aimed at in all the *Queries*. But I shall  
 freely grant that the spirit is greater than the  
 Letter, for as much as it was the Author there-  
 of; but seeing the spirit in all dispensations hath  
 held a holy conjunction with the word, and hath  
 been a co-operator with the same, in the con-  
 vincing and converting of souls, and also in the  
 direction of a holy life : and if the Scripture be  
 now denyed to be the ground of faith and holy  
 life, together with the work of the spirit , then  
 there must of necessity be some new administra-  
 tion confirmed by such infallible proof, as his  
 former dispensations were, both of Law and  
 Gospel, and untill this can be made appear , it  
 will be vain and ridiculous for any to imagine  
 that

that the word and spirit should be divided. But what's the reason, that my querier creepeth behind the flood of the old world, for his fifth query to prove a spirits rule for Gospel worshippers: will he with *Noah* build an Ark? or will he build some new Castel in the air, & follow his imagination? surely if he do, he must be brought upon the stage of the new world for his tryal, because God hath appointed a day in which he will judge the secrets of all mens hearts according to the Gospel: so that surely either *Moses*, or Christ, or some of his Apostles might have been his witness, had his spirit rule without the word been a real truth, and need not have gone behinde the first world, as if he would drown his opinion in the great deluge of the old world.

*Q.* What is the reason, there is so much difference in principles and practices amongst all sorts of professors that own the Scripture for their rule?

*A.* And in this he hath well answered himself, that it is for want of true knowledge: But now what this true knowledge is that *J. H.* doth intend? is become a question, for surely he doth not mean the knowledge of God according to Scripture, but that knowledge that his pretended spirit leadeth to, and the rest of that Family: but if my querier will take an answer from the Scripture, our Lord and Master sheweth

eth plainly what is the ground of mistake in matter of opinion touching the service of God, and that is for want of making the Scripture the ground of faith and holy life, together with the work of his blessed spirit in the same; for we are not so noble and so wise as the *Bereans* were, who daily searched the Scriptures, and would not take for granted what the Apostles spirit spake, before the true knowledge thereof was found in the Scripture; for it is the spirit through the Scripture that giveth the true knowledge of God and Christ, without which we had not known either of them, or any of Gods rich grace in Christ, nor in what way they would be worshipped, or in what way any man should have been brought to enjoy eternal life, a vertue beyond the reach of any pretended spirit without the Scripture: and this is that vertue that was commended in *Timothy*, that of a Child he had known the holy Scripture, that was able to make him wise to salvation, through faith that is in Christ Jesus: and also is of this gracious use, being profitable for Doctrine, for correction, for instruction in righteousness, that the Christian man may be perfected and thoroughly furnished to all good works; and yet notwithstanding how is this gracious means abused, that God hath appointed through faith in Christ Jesus to bring his Saints to life, and also denyed to be the

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ground of faith and holy life; besides the Apostles doth assure us, that if any man teach other ways than the Scripture, or consent not to wholesome Doctrine, even the words of Christ and his Apostles, that man is proud and doeth, knowing nothing, but only contends about strife of words that are of no use: and indeed this is a great piece of Religion with the opposers of this truth, to invent new Coyned words distinct from the Scriptures, pretending some great work of purity differing from all other men: but seeing it is so clear, that the spirit through the Scripture giveth the true knowledge of God and Christ, and is also able through the same to make us wise to salvation through faith that is in Christ Jesus, it gives me a ground to believe that my querier and the rest of that family hath not yet attained to true knowledge, because the means that God hath appointed for to obtain the same, will not be taken for the ground of faith and holy life: and whereas my querier commandeth me to deal plainly, so I would not have him to think that I deal too plainly, because I do so often make use of his own confession in denying Scripture as the ground of faith and life; for the best way to deal with an opposer of truth, is to make use of his own weapon; the second part of this query is, whether the spirit that gave forth the Scriptures be not the Key of Divine know-

knowledge that openeth the Cabinet of Gods secrets. First, I grant that the spirit is the Key of Divine knowledge, that through the word of God maketh man infest the will and mind of God to his people: but as for his new Coyned word, the Cabinet of Gods secrets. These words I shall further question what may be understood by the opening of Gods secrets.

First, There are secrets which God by his spirit doth not reveal to any man, which he only keepeth in his own bosome, and that is in order to his great designs which he in his power and wisdom bringeth about in the world.

Secondly, There are secrets as to the incomprehensible being of God himself, and also in order to his glorious, triumphant, and incorruptible state, in which he now dwelleth, which the spirit of *J. H.* is not able to declare, though he pretend to that spirit that openeth the Cabinet of Gods secrets.

Thirdly, There are secrets in order to Gods attributes, as to his wisdom and understanding, as also in order to his judgments and riches of his grace, and as to these things the Apostle saith they are past finding out, as *Rom. 11. 33.* Now if *J. H.* can discover the height and depth of these things, then it may be acknowledged that his spirit can open the Cabinet of Gods secrets.

Fourthly, There are secrets known to God;

even the secrets of mens hearts, yea their thoughts are known afar off, which secrets shall be brought to light in the day of the Lord, and shall be judged according to the Gospel not in man, but shall be manifest openly without man when we shall be raised from the dust, and shall appear before the judgement seat of God: and these secrets the spirit of J.H. cannot yet discover.

Fifthly, There are secrets or private discoveries that God makes to the soul by his blessed spirit, which are not manifest to any, but to the heart that doth enjoy it; for God doth bring his Children into his spiritual banquetting house, where his banner over them is love, and doth by his blessed spirit come to them with his head filled with dew, and his locks with the drops of the night, whereby his spirit he doth give them his loves; and indeed this is that spiritual bread that he gives to his Saints to eat, that the world knoweth not of, nor yet any other Saint but the soul that doth enjoy it: but these secrets are to those that fear him, for he hath promised his spirit to those that do obey him, and not to such that will not take his word for the ground of their faith and holy life, so that it is apparent these cannot be the secrets pretended to in the Querie.

Sixthly, There were secrets or Mysteries which



which were hid from Ages and Generations, but now made manifest through Christ in the Gospel; to this end, for the obedience of our faith to his holy commands: but this is not the mystery or secret that his spirit doth unfold, for he will not have this for the ground of his faith & life; and therefore instead of his spirit being that spirit which openeth the Cabinet of Gods secrets, it doth appear by all Scripture testimonies to be the spirit of Anti-Christ.

First, Because it will not hear, nor adhear to sound Doctrine, even the wholesome words of our Lord Christ and his holy Apostles: and as it will not endure sound Doctrine, so this spirit turneth away from obeying the same, as *2 Tim.* from whence I observe that spirit which will not be guided by sound Doctrine, even the wholesome words of Christ and his Apostles is the spirit of Anti-Christ, and not that spirit which openeth the Cabinet of Gods secrets. Now it is clear what I have asserted, because it will not be obedient to the will of God contained in his holy word for faith and holy life; the third part of the Querie is, whether the spirit that gave forth the Scriptures be a sufficient rule and guide in the order of Gods worship ye or no, without the help of any external assistance: but this part of the Querie is vain and ridiculous, for who is so ignorant as to deny

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the sufficiency of Gods spirit; for had it been the will of God that his spirit should not have wrought with his word, it had been sufficient without the word to have perfected the will of God towards his Saints apart from his word. So likewise had it been the pleasure of God that his word should have perfected his will towards his Saints apart from his spirit, that had been sufficient, it being of Gods appointment. Likewise, if God had appointed only the work of Creation to have led his people to himself, it had been sufficient; for whatsoever God appointeth to lead unto, himself is a sufficient means without the help of his word or spirit either: But though it be granted that the spirit is sufficient apart from the word, yet no man is able to prove that God hath ordained the same without his word; for as the Creation teacheth there is a God, so his word directeth to him and his blessed spirit worketh in all Gods appointed means to accomplish his gracious ends, for which all means were ordained, so that by granting the sufficiency of Gods blessed spirit, as the guide and rule to the Saints in its own administration, will make nothing to prove that God hath ordained the same to bring his Saints to life without the power of his holy word; for the spirit cannot be separated from his word, seeing these two are to live together in a holy Copulation

lation to the end of the world : and this is confirmed in the promise of God, in *Isa. 49. 21.* See the scope of the place, it is spoken in order to Christ and his Saints, and that his word and spirit should not depart out of the mouth of Christ, nor out of the mouth of his seed, and the Lord doubleth his word and saith, nor out of the mouth of his seeds seed ; and further, for the extent he again saith, even from henceforth for ever, which sheweth the perpetuity of this holy Copulation in his people, to the end of the world, both of his word and spirit, but *3.* *H* would separate his word from his spirit, as likewise the rest of that Family : and it is to be feared that God in judgment hath separated his holy spirit from them, and so are stripped of word and spirit both ; from whence I observe that spirit that would separate it self from Gods holy word, and not make the same the ground of faith and life through Jesus Christ in order to endless glory, it being the vertue of all Gods people in every age so to do, it maketh it appear that spirit hath no relation to God, nor yet to that spirit that was the Author of Scripture, but the spirit of my querier is such a spirit, and likewise the rest of that Family, witness their Printing and Preaching down the Scripture as a dead Letter, and the commands of Christ therein contained, as carnal, as shells, and shadows, and not to be own-

ed by Saints, as also the several reasonings I have had with them, and crying up a pretended spirit in them that was the Author of the Scripture as a rule for them to walk by; but seeing no man is able to prove that God ever left his people destitute of a written word, or a word spoken immediately from his own mouth, in or by which word his spirit wrought in all his Saints the truth of what I have asserted will stand firm, and that God giveth his spirit for this very end unto his Children, to work by his word, and to lead them in obedience to all his holy commands, and for this see *Ezekiel* 11.19. *I will give you a new heart saith the Lord, and I will put a new spirit within you, and v.20. That they may walk in my statutes, and keep my Ordinances and do them*, and not to cry out upon his word as a dead Letter, and his commands to be carnal, as shells, and shadows, but that they might bind them on their necks, and keep them as the Apple of their eyes, and upon the keeping of his commands, he promiseth in *v.20.* that he will be their God, and they shall be his people, and I will save you from all your uncleanness: and indeed to such a gracious walking God hath entailed all his glorious promises both of this life and that which is to come, from whence I observe, that spirit which refuseth to walk in Gods ways according to his word is not that

that spirit which God giveth to his Children by which he becometh their God, and in truth can call him Father: but the spirit of my querier refuseth to walk in Gods ways, therefore his spirit is not that spirit which God giveth to his Children, by which he becometh their God, and in truth can call him Father, so that still instead of his spirit, and others of theirs of that family, being such a spirit that can open the Cabinet of Gods secrets, it should appear by all Scripture testimonies to be some other, because the spirit of God that always worketh in his Saints by his word, will shew it no countenance. Therefore both he and the rest of that family must give the Scripture leave thus to judge their spirit, untill by some infallible proof a spirits rule can be made appear distinct from the word; the fourth part of this querie is, whether the spirit be a sufficient guide and rule to the Saints in the most holy faith, life, and order of Gods worship yea or no?

The first thing I shall answer to in this part, is the most holy faith he hear talketh of, and for the better understanding of this holy faith. I will first consider what faith is simply as faith, faith in it self is a perswasion of the minde, to ascent and consent to the truth of Gods holy word, and so much is implied in the word pissein: Now if faith be a perswasion of the mind, that  
the

the word of God is true with a holy consenting to the same, as denied it cannot be by any that know what faith is, then it is apparent this spirit doth not guide in the most holy faith, because his spirit and others of that family will not consent to the truth of Gods word, so as by the help of Gods blessed spirit to make it the ground of their faith and life.

Secondly, A true Gospel faith which is the most holy faith, is begotten by a Gospel means, which is the preaching of the word : and this is the ordinary way by which faith is begotten, as *Rom. 10.* And saith the Apostle in *Acts 18.* many of the *Corinthians* hearing, believed, were baptized, and this is Gods general way to beget faith in men : but it is plain, my queriers faith is not so begotten, but rather by a pretended spirit that was the Author of the Scripture.

3ly, Faith hath a holy object which is God himself, and God out of all men in order to his incorruptible being in the Majesty of the heavens.

Fourthly, A holy faith hath a holy ground to work upon, which is the man Christ in his death, life, and intercession, which he now maketh for us as he is man at the right hand of God.

Fifthly, Faith hath a holy end which it leadeth



eth to, even the salvation of souls, not now in man, but at the last day when our bodies shall be raised out of the dust, and fashioned like Christs own glorious body ; all which gracious truths Quakarism doth not own, unless in a Mystery, as a way to deceive ; from whence I may boldly affirm, that spirit which doth not lead to the means of faith, the ground, nor the object of faith, neither to the end of faith, the salvation of the soul after this life, that spirit doth not guide in the most holy faith, but that spirit which denyeth the Scriptures to be the ground of faith & life in order to endless glory, denyeth all these gracious truths, therefore this spirit cannot guide in the most holy faith, and therefore instead of being guided in the most holy faith, they are led into fancy : also the question is whether this spirit is not sufficient to guide in the order of Gods worship ? but what doth he mean by Gods worship ? for God did never establish any worship in a general way, but the worship of Law and Gospel : and as for the worship of the Law as Ceremonial, our Lord and Master hath nailed them to the Cross : and for the worship of the new Testament these this spirit cryeth out upon in their Preaching, and Printing, and reasoning, to be carnal shells and shadows and empty things, and yet talk they of the order of Gods worship, but it is apparent their worship  
is

is neither of Law nor Gospel, and of necessity it must be a worship of their own inventing, and no worship of God; for if it be any worship that God will own, it must be of Law or Gospel, or otherwise no worship of God that he will own: but surely this same is invisible worship of their own invention, which no man knoweth but he that is led by the same deceit, because it is not grounded upon the word of God, but upon the directions of a pretended spirit, which they falsely say was the Author of the Scripture: but what a strange condition might this principle lead us to, if the Scripture must not be our rule through the spirit for the worship of God? for then there may be as many rules and orders of worship, as there are men; for what if my spirit lead me to Mahomers rule and order, and say it is a truth, is it therefore so? or if my spirit persuade me to believe the Popes mouth to be infallible? or what if the same spirit lead me to be a Naturallist, to believe all things come by nature, and by the same operation do still remain, Are these things so, because my pretended spirit saith them? for may not this unbounded spirit lead to any of those things, seeing it will not take the Scripture or word of God for the ground of faith, and life, and worship towards God, and in the conclusion lead me to be an Atheist, denying any God, or any worship belonging

longing to him : and indeed this spirit will make a fair in-let for all the falshood in the world, that the Devil and men can help us to : but for the shunning and preventing of all false spirits in the world, God in mercy hath left us a rule, and saith to the Law and testimony, and saith the Lord, if they speak not according to this, it is because there is no light in them : and saith the holy Apostle, *1 John 4. 12. Try the spirits whether they be of God, & the holy Touch-stone by which they are to be tryed, is that golden rule by which the noble Bereans tryed the Doctrine of Paul, even the Scriptures, to know by what spirit he spake: and this is also that Direction that the Author of truth gives unto us to search the Scriptures, for they give testimony of him, and by this we shall know the spirit of truth from the spirit of error, and not to prove a spirit by a spirit within, seeing we are assured there are many false spirits gone forth into the world which refuse to be tryed by the word for their faith, and life, and worship towards God : from whence I observe that spirit which will not be tryed by the Scriptures for faith and life, and worship towards God, the same is the spirit of Anti-Christ, and not that spirit that leadeth in the order of Gods worship, but the spirit of my querier and the rest of that Family, refuseth to be tryed by the Scriptures for faith, and life, and worship*

worship towards God, and therefore such a spirit as I have asserted: now in the sixth part of this query is the confession of my querier, how far he owneth the Scriptures, and that if I durst believe him, saith, he owneth them in its proper place: but doth not this opposer of truth clearly confound himself, to say he owneth them in their proper place, when it was confessed before many witnesses that he did not ground any one holy duty either for faith and life, not from the Scriptures, but from that spirit which was within him; for after much discourse with him, I put this question to him, but for the present he was unwilling to answer to the question stated, but after a while he did confess he owned them not as a ground for faith and life, but I shall plainly shew that he and that Family doth not own the Scripture in its proper place.

First the Scriptures are of this use, to be a ground of faith to believe in God through Jesus Christ, and also through faith in him, to come to enjoy eternal life: and the truth of this appeareth from Christs own words, *John 7. 38. He that believeth on me as the Scripture hath said, out of his belly shall flow Rivers of living waters:* and this must be through believing, as the Scriptures hath declared him, and when the Apostle Paul was labouring with the Jews to persuade them to believe in Christ, he doth not tell

tell them they must turn to the light within, or to a pretended spirit that was the Author of the Scripture, but he reasoned with them out of the Law and Prophets, from morning till evening perswading them concerning the Kingdom of God, and the name of Jesus : and this is the use and proper place of the Scripture, to perswade and teach unbelievers to believe on the name of Jesus for the remission of sin, and to direct to the Kingdom of God : and this is the great work of *Paul*, in *Rom. 9. 10, 11.* Chapters, to confirm the Church of God in their faith from the Scriptures.

Secondly, The Scriptures are of this use, to make manifest the righteousness of God unto men, as *Rom. 1. 17.* *For therein is the righteousness of God revealed from faith to faith*, by which faith the just shall live, and this faith comes by hearing, and by hearing of the word of God, which is the Scriptures or holy writ, wherein is contained the will of God in order to mans salvation.

Thirdly, It is of this use also, to guide us in a holy conversation, as *Phil. 1. 27.* besides, all Scripture was given by inspiration, and is profitable for Doctrine, for Correction, for instruction in righteousness, that the man of God may be perfected, and thoroughly furnished for every good work : Now that spirit that doth not own the Scri-

Scripture in these particulars, doth not own them in their proper place, but that spirit that will not own them as the ground of faith and life, doth not own them in these particulars, therefore not in their proper place.

Lastly, The reason why my Queror doth not own the Scripture, as the ground of his faith and life, is as he saith, because he would not rob God of his honour and Prerogative Royal by the work of his spirit: and this is a lame shift to deny the Scriptures; for wherein is God robbed more of his Prerogative Royal than by such, a people that will not take his word for the ground of their faith and life: and wherein is Gods honour more preserved, than by those that glorifie his word; for wherein consisteth the honour and glory of God amongst men, but in a faithful and loyal obedience to his holy and gracious word, and therefore he might as well have said he was not willing to give unto God that honour and glory as Gods Prerogative Royal, which he should have from us in obeying his holy word: but what doth he and that Family mean by owning the Scripture in its proper place, it is surely but as a Cloak to carry on their design of darkness, and to mislead the understandings of those that are simply honest, pretending to own the Scripture in their words, and in their preaching and teaching, that so they might



might engage the hearts of those which do not know the depth of their opinion, that in time they might believe the deeps of Satan, as they speak in the *Revelations*, *For who is he that standeth in the Ministry*, so called, but maketh use of the holy Scripture, and holdeth forth the glory and benefits of Christians, and by the same doth press to a holy life and mortification of sin, and also to hold forth the threatnings and judgments of God against sinners, and yet in truth and verity own it not at all; for when any gracious soul is reasoning for the truth of Gods holy word, and loyal obedience to the commands of God and Christ, then the Scriptures are again cryed down as a dead Letter, and all Gospel-commands as carnal, and empty shells and shadows: and magnifie a spirit within, as a rule distinct from the Scripture; so that it is clear, that the proper place of the Scripture, is but to stand by them as a stalking horse, while these crafty fowlers shoot the simple soul through by their deceitful darts; for without this Cloak they would be discovered, and the honest heart would not stand their shoot; for there is such a Reverend esteem of the holy Scriptures by the most part of sober men, that without this they could not deceive nor proselyte any into their opinion; and the light esteem of the Scriptures of the new Testament, doth

plainly appear by casting behind their backs all the order and Discipline of the Primitive Churches of our blessed Lord and Master: and is not this plain hypocrisie, to make use of Gods holy word, which sanctifyeth Church and people, to press others in a pretence to walk by it, and to thunder out plagues and judgements against sinners and persecutors of conscience, and yet themselves will not take the same rule for the ground of their own faith and life? and besides, there is another use made of it likewise, and that is, to make it give Christ and his Apostles, and its own self the lye; for that Scripture wherein Christ saith, teach them to observe all things whatsoever I command you, and his Apostles confirm the same, the Scripture also bearing witness to it: This family brings Scripture again, to give them all the lye, as *Rom.* where the Law is called the oldness of the Letter, and the Letter killeth, but the spirit giveth life, and *Coloss.* Christ having nailed commands to the Cross and such like Scriptures, which Scriptures look back with open face to the Law, and yet without comparing one Scripture with another, and all Scripture in its place, it is brought to give it self the lye, and so bring that mist and fog upon it that came out of the bottomless pit: and by this generation the Scripture is brought to a lower rate than it hath been at, by  
such

such evasions and contradictions, that men know not what to believe, there being so many voices in the world, and all are fathered upon the Scripture: and by such treacherous dealing with the Scripture, many have slighted the same, and turned to walk after the imaginations of their own hearts, whose blood will be required at the hands of this Generation, that have so darkned the holy Scriptures. But I shall now leave the answer to these queries, to the wisdom of the wise, to judge the validity or invalidity of them, and shall proceed to some further discoveries of this spirit: and as for the person of J. H. or any other of that Family, I will not speak a word but against their spirit and principle. Some discoveries of this spirit, wherein I shall speak no further than knowledge, by reasoning with them, and reading their Printed books, and that is in order to those fundamental truths, wherein dependeth all our everlasting happiness, and the faith of Gods Elect: And the first is concerning a risen Christ, which they will own in preaching, and in reasoning, and in words frequently own: But now what Christ is this? even nothing but a spirit, not the man Christ that bare our sins in his own Body on the Cross, but a spirit risen up in them, which they falsely say is Christ. Now is not this a plain juggle, to confess a Christ, and yet deny the man Christ that dyed on the Cross,

and now ever liveth at the right hand of God to make intercession for us; secondly, concerning the Resurrection of the dead, for which hope *Paul* stood bound before the governors, as in the *Acts*. Now a Resurrection will be owned by this family, and that is manrising from a dead estate of sin, and not a rising of the bodies of men at the last day according to the Scriptures, when every man shall receive according to the deeds done in his body, whether good or evil; when soul and body shall be united together again, and brought to enjoy that blessed hope which *Paul* stood bound for, & all the Saints of God, and Patriarks of old dyed in the faith of: but in this gulf of fallhood is: I destroyed; and as touching eternall life, which is promised to the Saints, as *Jahn* 10. *My sheep hear my voice, and they follow me, and I give to them eternal life, and they shall never perish, nor shall any man be able to pluck them out of his hand:* Now eternal life will be owned by this family, but not that eternal life that God hath promised to his Saints after a change of the body, when our vile bodies shall be fashioned like Christs glorious body, but an eternal life in this life, living in the eternal power and spirit of the God-head, and not an eternal life of soul and body together, on the other side the Grave. And what a dreadful opinion is this, to draw all out of the

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History into a Mystery, and all the glory after this life, into a present enjoyment : and so in this life to make an end of all our happiness, and finish all our hope in Christ, and make our selves most miserable ; for by this family all is brought into a Mystery, and the true intent and mind of God in his word wholly destroyed ; and yet a Christ shall be preached, and the resurrection and eternal life, and in words all the happiness that God in Scripture hath promised, and yet in truth and verity own none of these gracious truths in the visibility of them after this life : and what a dreadful delusion is this, that in publick preaching these truths seemingly should be owned, and yet in close discourse all of them denyed to be according to the mind of God, all being brought to an invisible state in this life, all within man : and that there is no visible God, no visible Christ, no visible Church, nor day of Judgment or Resurrection, nor eternal life : but all these things now in man, and nothing now nor hereafter out of man : so that the Grave will be the farthest journey that man shall go towards eternal life : and if these things were true, we might say with the Apostle, *Let us eat and drink, for to morrow we die*

*A Caution to all.*

**S**EEing God hath cast us into a day wherein there is such a spirit running too and fro in this Nation, that seemingly will own truth, and yet will draw all into a Mystery within man, denying truth according to truths intent: Let us therefore labour with our God for his blessed spirit, to guide us in all truth, that we may walk as wise, and not as fools, and not be taken in the net of this deceit: and let us not be hasty in receiving an opinion before we have weighed the same by the Law and testimony, seeing there are many false spirits gone out into the world: but the most dangerous spirit is this, that draweth all the happiness of this life, and that which is to come into man, and finisheth all the glory of man at the brink of the Grave; wherefore let all that love God, and Christ, and eternal life, desisting to enjoy both, in endless glory after a change, let them fly from this spirit, as from a Lion, taking the wise mans Counsel, and not come nigh the door of its house, but to fly to the Lord, and to his word, embracing truth in the love thereof: so shall we be preserved from this false spirit, and at the last be brought to enjoy the end of our faith, the salvation of our souls: To which happy day, the Lord in due time bring all his.

F I N I S.



# The REGAL Table.

Kings names.	Born Anno.	Began to Reign.	Reigned Y. M.	Since their reigns ended.	Buried at
William 1	1023	1066, Oct. 14	20 11	581, Sept. 9	Caen Norm.
William 2	1057	1087, Sep. 9	12 11	568, Aug. 2	Winchester
Ry 1	1068	1100, Aug. 2	35 3	533, Dec. 1	Reding
phen	1105	1135, Dec. 1	18 10	514, Oct. 25	Feverham
Ry 2	1132	1154, Oct. 25	35 9	479, July 6	Fountever
hard 1	1155	1189, July 6	9 9	469, April 6	Fountever
n	1165	1199, April 6	17 6	452, Oct. 19	Worcester
Ry 3	1207	1216, Oct. 19	56 1	396, Nov. 16	Westminster
ward 1	1239	1272, No. 16	34 8	361, July 7	Westminster
ward 2	1283	1307, July 7	19 6	342, Jan. 25	Glocester
ward 3	1312	1326, Jan. 25	51 5	291, June 21	Westminster
hard 2	1366	1377, Jun. 21	22 3	269, Sept. 29	Westminster
Ry 4	1367	1399, Sep. 29	13 6	255, Mar. 20	Canterbury
Ry 5	1384	1412, Mar. 20	9 5	246, Aug. 31	Westminster
Ry 6	1421	1422, Aug. 31	38 6	208, Mar. 4	Winfor
ward 4	1442	1460, Mar. 4	22 1	185, April 9	Winchester
ward 5	1473	1483, Apr. 9	0 2	185, June 18	Not known
hard 3	1448	1483, Jun. 22	2 2	183, Aug. 22	Leist. (where
Ry 7	1455	1485, Au. 22	23 11	160, April 22	Westminster
Ry 8	1491	1509, Apr. 22	37 9	121, Jan. 28	Winfor
ward 6	1537	1546, Jan. 28	6 5	115, July 6	Westminster
Mary	1518	1553, July 6	5 4	103, Nov. 17	Westminster
Elizab.	1533	1558, No. 17	44 4	66, March 24	Westminster
nes	1566	1602, Ma. 24	22 0	43, March 27	Westminster
arls	1607	1625, Ma. 27	23 11	20, Janu. 30	Winfor
arls	2   1630	1648, Jan. 30	Nos te florent: beati Sumus.		

is Table tells us of our Cæsars Birth,  
 hen 'gas to Reign, how long they swey'd on Earth  
 Pageant glories, real cares and pains,  
 Last recounts the end of all their Reigns.  
 lude in Dust, oh sad! What's learned here?  
 Dire remembrances that once they were:  
 Twenty six, doth only one remain,  
 God preserve us from the same.

Forewarn'd; forewarn'd, the Terms approach you see;  
No Musick's sweet, like Angels Harmonie.

Hillary-Term begins Jan. 23. and ends Feb. 12.

Return or Effoin days.	Exception days.	Returna bre- vium.	Days of pearance.
Osta. Hill. Jan. 20	January 21	January 22	January
Quin. Hill. Jan. 27	January 28	January 29	January
Crast. Pur. Feb. 3	February 4	February 5	February
Osta. Purif. Feb. 9.	February 16	February 11	February

Easter-Term begins April 8. and ends May 4.

Quind. pas. Apr. 6	April 6	April 7	April
Tris. pas. Apr. 13	April 13	April 14	April
Mens. pas. Apr. 20	April 20	April 21	April
Quind. pas. Apr. 27	April 27	April 28	April
Crast. ascens. May 2	May 2	May 3	May

Trinity-Term begins May 22. and ends June 10.

Crast. Trin. May 18	May 19	May 20	May
Ost. Trin. May 25	May 25	May 26	May
Quin. Trin. Jun. 1	June 1	June 2	June
Tres. Trin. June 8	June 8	June 9	June

Michaelmas-Term begins Octob 23. and ends Nov. 28.

Tres. Mich. Oct. 20	October 21	October 22	October
Mens. Mich. Oct. 27	October 28	October 29	October
Crast. Anim. No. 3	November 4	November 5	November
Crast. Mar. Nov. 12	November 13	November 14	November
Osta. Mar. Nov. 18	November 19	November 20	November
Quin. Mar. Nov. 25	November 26	November 27	November

Note, The Exchequer opens eight days before any Term begins, except Trinity Term, before which it opens four days.

Note, That the first and last dayes of every Term, are first and last dayes of Appearance.

Kom. Kalender  
For. Accompt.  
11  
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March, 1668.

For. Accompt.  
Rom. Kalender.  
Re. Saints days.

The { 2  
4  
5  
10  
16 } at night { Mercury  
Venus  
Jupiter  
Mars  
Saturn } is with the Moon

			Day 11 h. 16 min.	1	6	22	53	8
11	☉	Lactare		1	20	40		
12	☿	Gregorius		2	18	42		
13	♈	Euphrasia		3	16	44		
14	♈	Leo		4	14	46		
15	♈	Longinus		5	11	49		
16	♈	Ciriacus		6	9	51		
17	♈	Gertrud		7	6	53		
18	♈	Judica		8	3	57		
19	♈	Joseph	* ♀ 23	9	5	58	6	2
20	♈	Cuthbert	( ) Apog.	10	6	06	0	
21	♈	Benedict	Day is 12 hours.	11	5	58	6	2
22	♈	Aphroden		12	57	3		
23	♈	Theodora		13	56	4		
24	♈	Eorolph		14	54	6		
25	♈	Palmarum		15	52	8		
26	♈	Castulus		16	50	10		
27	♈	Martian		17	48	12		
28	♈	Dorothy	♂ ♀ 28	18	46	14		
29	♈	Eustach		19	44	16		
30	♈	Good Friday	* ☉ ♀ 22	20	42	18		
31	♈	Baldin	( ) ♀ 13	21	5	40	6	20
April		Easter day		22	39	21		
1	♈	Mar. Eg.	♂ ♀ 2	23	37	23		
2	♈	Rich. Episc.	( ) ♀ 12	24	36	24		
3	♈	Ambrose	♂ in digr max.	25	34	26		
4	♈	Vincent	a sole.	26	32	28		
5	♈	Egehippus	Day is 13 hours.	27	30	30		
6	♈	Varah.		28	28	32		
7	♈	Quasima		29	26	34		
8	♈	Marcellus		30	25	36		

# April hath XXX. dayes,

- New Moon on Wednesday the 1. day a little after 9 morning
- First quart. on Thursday the 9 d. half an h. past 11 before noon
- Full Moon on Thursday the 16 day, 22 min. after 7 at night
- Last quarter on Thursday the 23 day, 7 quarter past 10 morning
- New Moon on Thursday the 30 d. half an hour before midnight

1	♂ 12 47 ♀ ret.	arie. 24	● New	1	This month begins
2	♀ 25 18 ♂	aur. 6	8 A.	19	with turbul. winds
3	♀ 9 31 ♂ ft.	aur. 19	2	9 36	and troubled
4	♂ neer lampades	gem. 13	10	50	At night overcast
5	♂ in four hor. bull	gem. 13	4	12	1 Cold rain or hail
6	♂ with Cast & Pol	gem. 2	5	0 Mo.	1 Cold remitted,
7	♂ in pede gemini	canc. 7	6	1	2 yet various
8	♂ begins.	canc. 18	7	1	53 weather, with
9	♂ cum Asellis	co. 1	2	32	4 storms and cold
10	♂ Sol in Tauro	co. 13	9	3	2 showers.
11	♂ with Basiliscus	leo. 25	10	3	25 Wind and flying
12	♂ in ventre leon	virg. 8	11	3	41 clouds, Nubel of sun
13	♂ in pin. of Virg.	virg. 21	12	4	1 Tempests possible
14	♂ in cingu Virg.	libr. 4	13	4	12 expect lofty bu
15	♂ south of Heli.	libr. 18	14	4	25 winds, raising snow
16	♂ in sou. balance	cor. 3	16	8 A.	44 hail, or drisl. rain
17	♂ south of ophi.	cor. 17	16	8 A.	44 Nimb. grandine. f.
18	♂ in pede centauri	sagit. 2	17	10	35 Moderate spring
19	♂ in spiculo M	sagit. 17	18	11	5 weather to the
20	♂ in velo sagitarii	cap. 1	19	12	51 day, Presidium at
21	♂ in capite sagie	cap. 16	20	0 Mo.	51 & tranqu. lles.
22	♂ in dorso manu	aqua. 1	21	1	41 In the nig. bad we
23	♂ St. George	aqua. 14	2	18	41 Air greatly distur
24	♂ in clune	aqua. 18	23	2	41 pleasant Spring
25	♂ St. Mark	pitc. 11	24	3	0 weather, season
26	♂ Rogate.	pisc. 25	25	3	17 b'e and healthfu
27	♂ sou. of Andro.	aries. 7	26	3	25 to the months end
28	♂ 11 31	arie. 20	27	3	43 Venti salubres
29	♂ 12 47	aur. 3	28	3	51 Sales
30	♂ 12 47	aur. 11	29	3	51 Pluviale.

Moons Setting.

Moons Rising.

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